

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VIII

Philadelphia, May, 1920

No. 8



INTERIOR OF OLD CHRIST CHURCH

The opening service of the 136th Convention of the Episcopal Church in the Diocese of Pennsylvania will be held in this historic edifice at 9.30 o'clock Tuesday morning, May 4th, in honor of the 225th anniversary of the Parish. The business sessions of the Convention will be held in the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce.

THIS is the Pre-Convention issue of THE CHURCH NEWS. A special number containing ALL the news of the Convention will be published about June 1st. Watch for it!

Confirmation Appointments for May and June

May 2. Fourth Sunday after Easter

PRE-CONVENTION

May 7. Friday

Evg. PHILADELPHIA—*Transfiguration Mission*,
The Bishop Suffragan

May 9. Fifth Sunday after Easter

A. M. PHILADELPHIA—*St. Paul's Church, Aramingo*,
The Bishop
P. M. ELMWOOD—*St. Cyprian's Church*.....The Bishop
A. M. WAYNE—*St. Mary's Church*.....The Bishop Suffragan
Evg. PHILADELPHIA—*St. John Evangelist Church*,
The Bishop Suffragan

May 13. Ascension Day

Evg. PHILADELPHIA—*St. Alban's Church, Olney*..The Bishop
P. M. PHILADELPHIA—*Home of Merciful Saviour*,
The Bishop Suffragan

May 14. Friday

Evg. KENNETT SQUARE—*Church of the Advent*,
The Bishop Suffragan

May 16. Sunday after Ascension Day

A. M. POTTSTOWN—*Christ Church*.....The Bishop
P. M. POTTSTOWN—*Hill School*.....The Bishop
Evg. PHILADELPHIA—*Grace Church, Mt. Airy*...The Bishop
A. M. COATESVILLE—*Trinity Church*...The Bishop Suffragan
P. M. PARKESBURG—*Church of the Ascension*,
The Bishop Suffragan
Evg. DOWNINGTOWN—*St. James's Church*,
The Bishop Suffragan

May 19. Wednesday

Evg. PHILADELPHIA—*St. John the Divine at Diocesan Church*,
The Bishop

May 21. Friday

Evg. PHILADELPHIA—*Church of the Transfiguration*,
The Bishop
Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane*,
The Bishop Suffragan

May 23. Whit Sunday

A. M. PHILADELPHIA—*St. John's Free Church*....The Bishop
P. M. WELDON—*St. Peter's Church*.....The Bishop
Evg. PHILADELPHIA—*Holy Comforter Church, West*,
The Bishop
A. M. PEQUAE—*St. John's Church*.....The Bishop Suffragan
Evg. PHILADELPHIA—*St. Mark's Church, Frankford*,
The Bishop Suffragan

May 25. Friday

P. M. WAYNE—*St. Luke's School*.....The Bishop

May 30. Trinity Sunday

A. M. ORDINATION.....The Bishop
P. M. GWYNEDD—*Church of the Messiah*.....The Bishop
A. M. WEST WHITELAND—*St. Paul's Church*,
The Bishop Suffragan
P. M. GREAT VALLEY—*St. Peter's Church*,
The Bishop Suffragan

June 2. Wednesday

Evg. COATESVILLE—*St. Cyril's Church*.....The Bishop

June 6. First Sunday after Trinity

A. M. CYNWYD—*St. John's Church*.....The Bishop
A. M. CHESTER—*St. Luke's Church*....The Bishop Suffragan
P. M. CHESTER—*St. Mary's Church*....The Bishop Suffragan
Evg. MARCUS HOOK—*St. Martin's Church*
The Bishop Suffragan

June 11. Friday

Evg. MORRISVILLE—*Church of the Incarnation*...The Bishop

June 13. Second Sunday after Trinity

A. M. MEDIA—*Christ Church*.....The Bishop
P. M. DARLINGTON.....The Bishop
A. M. FALLSINGTON—*All Saints' Church*, The Bishop Suffragan

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE ORGAN OF THE BISHOP OF THE DIOCESE
AND THE BISHOP SUFFRAGAN

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. VIII. No. 8

PHILADELPHIA, MAY, 1920

15 cents a copy
\$1.00 a year.

The Church News Wants Your Help

THE CHURCH NEWS has made great strides this year. It has had more real news and it has printed the news in a more interesting and attractive form. It has covered a wider field and been more representative of our Diocesan life than ever. It is showing us what a well-managed and well-edited Diocesan paper can do for the Diocese. In every way it is "making good."

This is coming to be generally recognized. Commendations and new subscriptions flow into the office with encouraging regularity. From outside the Diocese come congratulations and inquiries. Other Dioceses are taking notice, asking questions, seeking advice. Evidently THE CHURCH NEWS is setting a standard for Diocesan newspapers.

It is also apparent that its work and function with us will become more and more important in the immediate future. There are great things on foot among us. The Nation-Wide Campaign, if it is to mean anything at all, is to mean more people doing more work with more devotion. It must be a permanent and progressive thing or it will fail. This spirit of enlarged and deeper service is already evident. This means the best possible chance for just the right kind of publicity. Interest will grow with knowledge and knowledge comes only by acquaintance with facts. In all this we must perforce depend upon our paper circulating from the center through various channels of activity and reaching the interested parties and rousing interest and activity in others.

As I have said, THE CHURCH NEWS is already "a going concern." It is doing notable service. It has a large field just ahead of it; that is the reason for its confident appeal to the Diocese to give it greater scope and greater power. For, in spite of the encouraging growth of this winter, the support which the Diocese gives it is ludicrously small. The regular subscription list is not more than twelve hundred and fifty. The total monthly edition is only two thousand, which is less than three per cent of our communicants.

In Massachusetts at present they are making a great effort to "boom" their Diocesan paper. They are making this a feature of the Nation-Wide Campaign in the Diocese. They claim that their paper is the best in existence. We in Pennsylvania think this highly disputable, but we have not yet shown our faith by our works.

I very earnestly hope that in this month of May there may come to our Editors such new proofs, by way of new subscriptions, of the confidence and gratitude of our people in their work that they may plan for the future of the paper with new hope and courage. It ought to be possible to swell our subscription list by June 1, 1920, to not less than five thousand. Will you not help?

Philip H. Runkelander

We desire to express to our contributors our intense regret for the occasional omission to print some of the valuable contributions sent to us for publication. We also regret the mistakes that have occurred in the reading matter—owing very largely to indifferent proofreading. Both these imperfections are due not entirely to carelessness on our part—though the Editors do not claim to be mistake-proof. But we do ask our contributors and our readers graciously to make allowances and to remember that we are contending with the same difficulties that are arising in all directions from present-day conditions in the matter of labor and supplies.—Ed.

BISHOP'S BRICKS FUND PRESENTATION ON MAY 22

The annual presentation service for the Bishop's Bricks Fund will be held at St. Asaph's, Bala, on the Eve of Whitsunday, Saturday, May 22d, at 3 o'clock. Bishop Rhinelander will preside and will receive the offering. The train leaves Broad Street Station at 2.13, also the Bala trolley connects at Fifty-second and Market streets.

TEA AT FARM SCHOOL JUNE 4

The Board of Managers of the Church Farm School cordially invite you to a tea on Friday, June 4th, 3.30 to 6 P. M. Train leaving Broad Street Station for Glen Loch will be met. The school is situated on the Lancaster Pike and can be easily found by motorists.

IMPORTANT NOTICE

Mr. James M. Bennett,
Managing Editor, The Church News,
Church House, Philadelphia.

My dear Mr. Bennett:

It is imperative that all copy for the Church News be in the hands of the publisher by the 20th of each month. This condition is due to the shortage of labor; also due to the desire of the publishing house to have the Church News in the hands of the subscribers by the first of each month.

Please publish this in the Church News and call the attention of all contributors to the necessity of having copy ready by the 20th of each month.

Very truly yours,
CHARLES H. CLARKE,
Business Manager.

LETTER FROM MR. GOODWIN

To the Editor of THE CHURCH NEWS:

DEAR SIR: I see in the April CHURCH NEWS (p. 170) an item entitled "New Mission for Colored People." Knowing the desire of the NEWS to report the happenings in the Diocese accurately, I take leave to offer a correction, the more so that the establishment of this congregation, under the leadership of the Rev. J. DeCosta Harewood, is a noticeable and honorable departure from the usual course of the work of our Church among our fellow-citizens of color, and brings back memories of the struggles of the Rev. Absalom Jones and his flock in seeking to establish St. Thomas's more than a century ago. The new congregation is at present worshipping in a hall on Market street (not Arch) west of Fifty-second, and is prospering to such an extent that the Easter offering for Church building purposes, exclusive of the Sunday-school help, ran over \$1,000.

The Rev. Mr. Harewood and his co-laborers have not sought or intended to establish another "mission" to burden the Board of Missions already apparently over-burdened, but have begun to build up a self-supporting parish on ordinary parish lines, which in due time will knock at the doors of Convention asking admittance to the Church in the Diocese, on the same basis as other parishes. It is a matter much to be rejoiced over and redounds highly to the credit of the members of the congregation and of their pastor that they are not begging their way but earning it, and not only so, but already unselfishly extending a helping hand to missions for the spread of the Gospel among those less fortunate than themselves. In short, the only sense in which this is a mission church is that the people are being taught that the support of missions is an essential part of Christian character and good churchmanship.

Yours very truly,
HAROLD GOODWIN.

Rev. William C. Rodgers, D.D.,
Devon, Penna.

"St. John the Divine" was organized under Canon IX (p. 520, Ed. of 1918), "Of the Establishment of New Places of Public Worship Other Than Missions." See petition filed and appointed by Bishop and Standing Committee.

[We believe that technically our correspondent is right in his criticism as the work seems to have been inaugurated under the provisions of Canon IX, which mentions only Church, Chapel, Sunday-school and Congregation. And as the work referred to does not come under the first of these three heads, it should

technically be referred to as "a new congregation for colored people." We do not share our correspondent's implication that the term "Mission" is in any way derogatory, and believe that under the present circumstances "Independent and self-supporting Mission" better describes the actual position of this colored work than the indefinite word "Congregation." We heartily wish there were more "Self-supporting" Missions in the Diocese.—Ed.]

THE GEORGE WASHINGTON WINDOW IN THE WASHINGTON MEMORIAL CHAPEL, VALLEY FORGE

A most important addition has been made to the Washington Memorial Chapel in the completion of the George Washington window. This is the largest window in the chapel and fills all the front wall over the entrance. The stone tracery is very graceful in design and the artist has used the openings with rare good taste. In the upper openings are figures of Continental soldiers, and four pictures of Washington as the surveyor, the Virginia Colonel, the Commander-in-Chief of the American Army, and the President of the United States. The arms of Washington and of the English families into which the Washingtons were intermarried tell of the English origin of George Washington.

The Martha Washington window, given by the Pennsylvania Society Colonial Dames of America, is over the altar. Its tone is red, while that of the George Washington window is blue, as throughout the chapel the red and blue alternate, and these colors, with the white walls, give the national colors. There are six long openings, and in these is told the story of Washington's life, beginning with his baptism. In the Colonial Dames' window man's fivefold inheritance is represented—religion, art, science, literature, and institutions, the family, Church and State, and these are followed in the choice of scenes from Washington's life. The story of the window was written by the Rev. Dr. Burk, rector of the chapel, and the wonderful art work was done by Nicolo D'Ascenzo in his Philadelphia studios. The scenes represent Washington as the Virginian, the Liberator and the American. The rich background is filled with emblems representing the career of Washington and pictures of articles associated with him. The window is unquestionably one of the greatest windows of the world. It has all the color of the most famous windows of Europe, and in addition has the modern excellence of drawing and workmanship.

Annual Report of the Executive Council of the Diocese of Pennsylvania

Council was organized by the appointment of standing committees as follows: Missionary Committee, Rev. Mr. White, convener; Educational Committee, Rev. Dr. Richardson, convener; Social Service Committee, Dr. William H. Jefferys, convener; Finance Committee, Mr. James F. Fahnestock, convener. These committees have reported at the several meetings of the Council on the different matters referred to them.

The Finance Committee has made a number of reports dealing with various business problems of the Diocese. It has recommended the passage of a canon providing for a single Treasurer of the Diocese for all funds received from the parishes; also for a combination of all assessments and apportionments; also for the adoption of the calendar year as the business year of the different parishes and the use of a uniform parish cash book; also for the introduction of the budget system in each parish and the giving of due publicity to the budget. The recommendations as to the parish budget and the parish cash book were sent to the various parish authorities; many of the parishes have already adopted both the budget and the new cash book, and a meeting of the accounting wardens has been held, at which the program was heartily endorsed. The committee's recommendations with reference to a single Treasurer and the unification of apportionments have been in effect embodied in the canons hereafter referred to to be submitted by the Council to the Convention.

At an early meeting the Council endorsed the Nation-Wide Campaign and appointed a committee to take charge of the campaign in this Diocese. Later, as a result of the development of the campaign and especially of the canvass, the Finance Committee recommended the immediate appointment of an Executive Secretary and establishment of an executive office. When these recommendations were approved by the Council, Mr. Reynolds D. Brown was appointed Executive Secretary and the executive office was opened. The expenses of the office have been met by special contributions for the purpose so that the Convention has not been at any expense in connection with the matter.

One of the matters entrusted to the Council was the obtaining of a fund to assist to increase the salaries of clergymen who were inadequately paid; a committee investigated the matter and made a careful report and solicited subscriptions, with the result that, early in 1920, the sum of \$14,000 was distributed among such clergymen. Efforts were

also made with the parishes and missions paying inadequate salaries to obtain promises of larger salaries in the future, and it is hoped that in this way the result will be to increase permanently the salaries of those clergymen who receive totally inadequate compensation, and in a considerable number of cases such result has already been assured.

The Committee on Social Service has investigated the status of Diocesan Institutions and has made a recommendation (which was approved by the Council) with reference to the matter, which will be presented to the Convention in the form of a canon.

The Committee on Missions and on Religious Education reported to the Council that the powers of the Council in such matters were much limited by the existence of many other boards and commissions, resulting in great difficulty in properly co-ordinating and unifying the work. A special committee of the Council and of the Board of Missions (together with two representatives from the Social Service Commission and the Board of Religious Education) was appointed to consider the matter. It made a report, which was subsequently approved at a joint meeting of these bodies, recommending the introduction of canons to the Convention which would enlarge the powers of the Executive Council, putting under its direction the missionary, educational, and social service work of the Diocese. These canons were drafted along the model of the canons recently adopted by the General Convention, the exact language being adopted wherever possible. The Council feel that their adoption will tend to unify all of the work of the Church in the Diocese. The personnel of the previously existing boards and committees and commissions can be maintained through the departments of the Council as thus revised, and a body will thus be created which will have superintendence of all of the activities of the Diocese with exception of the responsibilities entrusted to the Standing Committee. Among other desired results which may be looked for from the new canon will be the closer relation between the Diocese and its Diocesan institutions; the Diocesan institutions, when properly approved, will receive their support regularly from the Diocese; the managers will not be required to spend time in soliciting subscriptions, and, on the other hand, it is hoped that in this way the Diocese will receive assurance that the money it contributes is wisely expended. Still another good result that may be anticipated from the new canon is the co-operation of the men and women of

the Church in all the work of the Church; the proposed new canon in terms provides that women may serve in the departments of the Council, as is the case in the General Church.

A special committee appointed by the Convention was in existence to deal with the subject of elections by the Convention. The committee brought before the Council a rule of order which it proposes to offer, the object of which is, by means of the co-called preferential ballot, to abbreviate the time spent by the Convention on elections. The Council heartily endorsed the proposed rule of order and hopes that it will be adopted by the Convention.

In conclusion, it is perhaps proper to state that the Council notes with gratification as one of the results of the Nation-Wide Campaign, a much increased activity on the part of both the laymen and laywomen of the Diocese; with the new canons adopted, the Council looks forward with confidence to a much increased efficiency in all branches of Diocesan life.

PROPOSED CANON OF THE EXECUTIVE COUNCIL

I. The Executive Council as hereinafter constituted, shall initiate, administer and carry on the missionary, educational, institutional, social service, financial and publicity work of the Diocese, subject to the provisions of the Constitution and Canons of the Diocese of Pennsylvania.

II. (1) The Bishop of the Diocese shall be, ex-officio, the President of the Executive Council. The Bishop-Suffragan shall be, ex-officio, the Vice-President.

(2) The members of the Executive Council shall be chosen in the following manner: At the first meeting subsequent to each annual Convention, each of the six Convocations shall elect one clergyman and one layman as members of the Executive Council.

At each annual Convention the Bishop and the Standing Committee shall nominate at least twelve clergymen and twelve laymen; and the Convention shall elect from those nominated by the Bishop and the Standing Committee or from nominations made on the floor six clergymen and six laymen to serve as members of the Executive Council.

The Bishop shall also, with the advice and consent of the Standing Committee, appoint six members at large—three clergymen and three laymen.

(3) Members of the Council shall remain in office until their successors are elected. The Executive Council shall

have power to fill any vacancies that may occur through death, resignation or removal of any members.

(4) The Executive Council, at its first meeting after the annual Convention at the call of the Bishop, shall organize, elect such officers as it may determine, and shall have power to make such rules as may be necessary for the conduct of its business. The Executive Council shall hold stated meetings monthly, and at such other times as it may determine, and also when especially called together by the Bishop.

(5) The Deans of the Convocations shall also be members ex-officio of the Council.

(6) The Executive Secretary of the Diocese shall be, ex-officio, the Secretary of the Council and as such a member thereof. The Treasurer of the Diocese shall be, ex-officio, the Treasurer of the Council, and as such a member thereof. The Assistant Treasurer of the Diocese shall be, ex-officio, a member of the Council.

III. The Executive Council shall organize from the membership of the Council the following departments, and shall determine the scope of the work of each department:

First—A Department of Missions and Church Extension.

Second—A Department of Religious Education.

Third—A Department of Diocesan Institutions.

Fourth—A Department of Christian Social Service.

Fifth—A Department of Finance.

Sixth—A Department of Publicity.

Seventh—A Department of Church Pensions.

The Executive Council shall have power to organize such other departments as may be needed.

Each department shall have power to appoint, subject to confirmation by the Council, additional members of the department who shall have seats and votes in the department, but without seats or votes in the Council. Women shall be eligible as such additional members.

The Bishop shall be, ex-officio, the chairman of each department; each department shall elect a vice-chairman and other officers.

IV. The Treasurer of the Diocese shall receive all moneys contributed for extra parochial purposes, and shall hold the same subject to the order of the Executive Council.

The Council shall submit to each Convention for its approval and adoption, a budget for all the work of the Diocese it may have undertaken, or purposes to undertake, for the ensuing year. Provision shall also be made in the said budget for the necessary and reasonable expenses of the officers of the Council. Such budget and estimate shall be con-

sidered by the Convention and appropriate action taken. The Council shall have the power to expend all sums of money provided for in the budget as adopted by the Convention. The Council also shall have power to expend any money actually received in any year over and above the amount required for the budget of that year for the work above described, and to transfer unexpended balances.

V. The Executive Council shall prepare and issue each year prior to December 1st the quota of each parish and missionary station for extra parochial purposes; provided, however, that there shall be apportioned to each parish and missionary station only so much of the budgets for general and Diocesan missions as shall represent the cost of maintenance or upkeep of the work covered by such budgets.

VI. The Executive Council, as soon as practicable after the end of each calendar year, shall make a full report of its work to the Convention. This report shall contain an itemized statement of all receipts and disbursements, and a statement of all trust funds and property in its possession or under its control, and a detailed statement of the salaries paid to all officers.

VII. This Canon shall take effect immediately, and all Canons or parts of Canons inconsistent herewith are hereby repealed.

NECESSARY AMENDMENTS TO EXISTING CANONS

Repeal Canon IV, Section II.

Repeal Section II (a) of Canon VI and re-letter the following sections:

Repeal Section II of Canon VII.

Repeal Canon XVI, Section I (Religious Education).

Provide that wherever the words "Board of Missions" or "Board of Religious Education" occur in the Canons they shall be changed to "Executive Council."

Repeal clause of Canon III, Section III, providing for Treasurer pro tem.

Amend Canon III, Section III, by adding the following:

The same Convention which elects the Treasurer shall also elect an Assistant Treasurer without salary, who, in the absence of the Treasurer, shall have all the powers of the Treasurer. He shall remain in office until the election of his successor.

At the Convention of 1920, and triennially thereafter, the Convention shall elect an Executive Secretary of the Diocese, who shall remain in office until the election of his successor. A vacancy in the office occurring during the recess of the Convention shall be filled by the Executive Council. His salary shall be fixed and his duties defined by the Exec-

utive Council. The total expense of the office, including all salaries, shall be paid out of extra parochial funds other than assessments on the parishes and shall not exceed \$20,000 per annum.

[Just before going to press a draft has been received of an amendment or substitute from a member of the Committee on Canons. The principal change is the omission of the clause giving the Council power to calculate quotas and apportionments—the suggestion being that the subject may be brought up separately in instructions to the Council or referred to some special committee.]

PROPOSED SUBSTITUTE FOR CANON 7

SECTION V. CHARITABLE ORGANIZATIONS. (Simplified Form.)

To be submitted, by the Committee on Social Service, to the Executive Council, March 30, 1920.

1. Every society, institution, or other organization for missions, for education, or for social service, in order to be recognized as Diocesan, must comply with such regulations as may be prescribed, from time to time, by the Executive Council.

2. Any organization, for which the Convention of the Diocese authorizes appropriations, must comply with the following regulations:

(a) It must make a report to each annual Convention as required by the standing resolution of the Convention;

(b) It shall submit to the Finance Committee of the Executive Council a full account of receipts and disbursements, and bind itself, as condition for receiving such aid, not to make special appeals to the public for the support of its work without the consent of the Executive Council;

(c) It shall arrange with the Treasurer of the Diocese that all contributions for current expenses, from members of parishes, shall be credited to the apportionment laid on those parishes, provided the name of the parish accompanies them.

3. The names of all organizations conforming to the requirements of this section shall be entered on a list to be kept by the Secretary of the Diocese, and such list shall be published in the annual Journal. No organization, whose name is not on the list, shall be recognized as having the endorsement of the Diocese.

PROPOSED SUBSTITUTE, RULES OF ORDER

SECTION VI. NOMINATIONS AND ELECTIONS

I. Nominations for all offices to be filled by elections, except in the election of a Bishop, a Bishop-Coadjutor, a Bishop-Suffragan, the Secretary or the

Assistant Secretary of the Convention, shall be made on the first day of the session of the Convention at any time before 12 M. Such nominations may be made from the floor of the Convention, or handed in writing to the Secretary. As each nomination is made, it shall be posted in such a way as to be visible to all members of the Convention.

II. A ballot shall at once be printed by the Secretary of the Convention, containing names of nominees in alphabetical order, and three columns in which the choices of the voter may be signified. At the top of the first column shall be the words, "First Choice;" at the top of the second column the words, "Second Choice;" and at the top of the third column the words, "Third Choice."

III. (a) There shall be an Election Committee, consisting of two clergymen and two laymen, appointed by the Bishop one week before the Convention, from members and members-elect of the Convention, who shall have charge of the elections, and shall appoint previous to the meeting of the Convention two sets of tellers not members of the Convention—three or more for each order—to receive and count the votes.

(b) The polls shall be opened in a convenient place in or adjacent to the room where the Convention assembles at 2.15 P. M. of the first day of the session, and shall continue open until 3 P. M.

(c) The balloting shall be by the preferential method, so called. Each voter shall vote by making a cross opposite the name of the person for whom he wishes to vote. In the column headed "First Choice" he may vote for as many persons as there are offices to be filled at the election then being held; if he votes for more than the number to be elected, so many of the votes (counted from the top) as shall equal the number of offices to be filled, shall be reckoned as "First Choice" votes; and the remainder shall be reckoned as "Third Choice" votes. In the column headed "Second Choice" he may also vote for as many persons as the number to be elected, thereby designating them as the persons he desires if those for whom he expressed his first choice cannot be elected. If in this column he votes for more than the number to be elected, so many of his votes (counted from the top), as shall equal the number of offices to be filled, shall be reckoned as "Second Choice" votes; and the remainder shall be reckoned as "Third Choice" votes. In the column headed "Third Choices," he may vote for as many persons as he pleases, thereby signifying his willingness that they should be elected if those for whom he expressed his first and second choice cannot be elected. If one votes more than once for any one person, all but the earliest choice shall be void.

(d) The tellers shall first count the "First Choices" only. The person (or, if more than one person is to be elected, those persons) receiving the greatest majority of all the "First Choice" votes cast by the clergy, or the laity, shall be declared elected on the part of that order. If the number of persons to be elected appear to be elected by the greatest majority of the votes cast in each order, no further choices shall be counted; but if less than the required number are elected in concurrence upon the count of the "First Choices," the votes in the second column shall be added to the votes in the first column for all nominees except those who have been elected in concurrence. The persons having on the combined vote the greatest majority of all the votes cast shall be declared elected on the part of the order in the votes of which they receive such majority. If the required number appear to be elected in concurrence the votes in the third column shall not be counted. If less than the required number are elected in concurrence upon a count of the "Second Choices," the votes in the third column shall, in the same way, be added to the votes in the second column. If, upon counting all the votes, the required number are not elected in concurrence, a second ballot will be necessary.

(e) When the Elections Committee are ready to report, their reports shall be presented to the chairman: first, that of the votes of the clerical order, and then that of the votes of the lay order. Any person who is elected, as provided in the preceding paragraph, by each of the orders voting separately by the greatest majorities shall then be declared elected by the Convention. Subsequent ballots shall be taken under the same regulations as the first.

(f) The word "majority," where used in this Rule of Order, shall mean a number in excess of one-half the total number of votes cast which are being counted in the pending computation. For the purpose of fixing the number requisite to constitute a majority "Second Choice" votes and "Third Choice" votes shall be reckoned as separate and additional votes when, and only when, they are being actually used as in this Rule of Order provided.

IV. In the election of a Bishop, a Bishop-Coadjutor, or a Bishop-Suffragan, the two orders shall vote separately.

V. Not less than one week before the meeting of the Convention the Secretary shall send to all the clergy entitled to vote, for their information and for the information of the lay delegates, a list of all offices to be filled by elections at such convention.

VI. No one elected to office by the Convention, except in the case of the delegates to the General Convention, the

Treasurer, the Assistant Treasurer, and the Executive Secretary of the Diocese, shall be eligible for re-election for one year from the expiration of his term.

GARDEN PARTY AT WYCK

On Thursday, June 3d, a garden party will be given at Wyck, the residence of Mr. C. W. Haines, corner of Germantown Avenue and Walnut Lane, for the benefit of All Souls' Mission to the Deaf, under the auspices of the Woman's Aid of the Convocation of North Philadelphia. Tickets, twenty-five cents, admit to the lawn, where booths will be erected and fancy and domestic articles will be on sale, and to the beautiful rose garden, when, it is expected, the roses will be in full bloom.

Candy, cakes, ice cream and soft drinks will be for sale, and a cafeteria, with food at moderate prices, will enable those who wish a substantial or a light supper to gratify their taste. The grounds will be open from three until nine o'clock, and a cup of tea in the shade of the trees in the afternoon will refresh the visitor, and the supper in the cool of the evening will attract others.

Wyck has been in the possession of the Haines family for a century, and it is not often that the public can gain admission to the lovely enclosure, so that those who avail themselves of this opportunity may be assured of an enjoyable afternoon or evening.

CHURCH MISSION OF HELP

The annual meeting of the Church Mission of Help of the Diocese of Pennsylvania will be held on Tuesday, May 11th, at 3 P. M., in Holy Trinity Parish House, Nineteenth and Walnut streets. Speakers: Mrs. L. Frederic Pease, New York Church Mission of Help; Mrs. M. P. Falconer, American Social Hygiene Association; Rev. Bernard I. Bell, president of St. Stephen's College, Annandale, N. Y.

You are cordially invited to attend this meeting.

Will the clergy please announce this meeting and also insert it in their parish papers?

Every communicant
in the Diocese should
be a subscriber to
THE CHURCH NEWS.
Are you?

Address by the Bishop at Flag Dedication

Five flags, emblems of Church and nations, were dedicated by Bishop Rhineland at the Diocesan Church on Sunday, April 18th.

They are the new diocesan flag designed by the Rev. H. M. Medary, and the flags of England, Italy, France and Greece. The flags were presented by the Society of Colonial Dames and will remain in the possession of the Diocesan Church until the Cathedral is built.

The diocesan flag, which is of heavy silk, fringed with gold, combines the arms of William Penn, the British cross of St. George and the royal arms of Sweden. The red cross of St. George occupies the center with the three gold crowns of Sweden, while the white balls and black background of the Penn arms supply a border.

The Rev. Dr. G. Woolsey Hodge conducted evening prayer, which preceded the dedication of the flags. As the congregation sang "Am I a Soldier of the Cross?" the five banners were carried up into the chancel, where the Bishop, standing before the altar, conducted the dedication.

The Bishop's text was Isaiah 2:2:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all the nations shall flow into it.

His address follows in part:

"It is with very hearty appreciation that I have accepted and dedicated these flags, to be set up for the present in this church, and hereafter, as we hope, to find their place in the Cathedral.

"They are given in the spirit of a devout and religious patriotism. May they cultivate among us the spirit of their givers.

"I gladly recognize the generosity of the gift. The intrinsic value of these flags is considerable. They are beautiful in material and workmanship. In addition to this the care and thought which has gone into their preparation and production has enhanced their value. And behind this is a spirit of generosity which I very highly prize. These flags are given into my care, as Bishop of a Church in which are not included many who belong to the patriotic society which gives the gift. That shows a trust and confidence not easily forgotten. As far as in me lies I shall see to it that these flags shall ever be used and recognized as symbols, not of a narrow sectarianism or proselyting zeal, but of a true and inclusive charity, and in the service of that ideal unity among His people and in His Church for which our common Lord has taught us to pray and hope and labor.

"I am also grateful for the symbolism of the gifts. These various flags, brought into, set up in, and dedicated to the service and worship of the Church, express the true relation of patriotism to religion; that is the true relation of the nations of the earth to the Universal Kingdom of the nations' one and only God. Christianity has a special place for patriotism. It does not abjure it nor condemn it. Rather it conserves and consecrates it. Let no one in your hearing preach a different doctrine. Christ comes to fulfil, not to destroy, all those vital human associations and relations which make the very soul of human history and claim the innermost devotion of all true and normal men and women. The Christian ideal of internationalism is no drab uniformity, with all "peculiar differences" and particular endowments obliterated and forgotten. The Christian social ideal does not sacrifice the individual. It is not a communism which levels down. It is a brotherhood which raises up. It is a real and vital unity in which each part serves and is served by the whole: in which the individual reaches his personal perfection and secures his personal liberty as a loyal and dependent member of the body. The nations "flow into" the Kingdom, not casting away the precious things which God has given, and taught them one by one. But rather each brings with it its special contribution to the common life. The subtlety of India, the patient steadfastness of China, the artistic genius of Japan, the imagination of the Slav, the fervor of the Latin, the moral idealism of the Celt, the innate melody of the African, all gifts are welcomed: all are needed. So each brings its own flag into God's House, inscribed with the names of poets, philosophers, patriots, law-givers, statesmen and philanthropists: each makes its full and faithful contribution. So the great house is furnished with its guests; so the brotherhood is perfected.

"Finally, I rejoice in the prophecy which these flags speak. I have said these flags are to be set up here till they find place in the Cathedral. Nothing less than a Cathedral will give them their true setting. For the sole purpose of a Cathedral is to be a people's church: a house of prayer for all people. This is its only justification. When it comes, in the providence of God, it will stand with open door and loving invitation to all sorts and conditions of men. All classes will be equally welcome and equally at home. All will be asked to come just as they are, without limitations or restrictions. All are free to bring their joys and sorrows, their hopes and fears, their experiences and experiments into the Holy Presence. All are to come in

bearing their witness and singing their praises to their common God.

"Most gladly, then, do I accept these flags, rejoicing in the generosity, the symbolism and the prophecy which speaks in this your gift.

"May God finish it in His time and prosper the work of our hands upon us."

BEAUTIFUL LINES ACCOMPANY GIFT

The following beautiful lines were written by a member of the Society of Colonial Dames to accompany the gift of flags:

Old Glory first; whose every silken fold
Bears witness to the glorious days of old,
When brave men gladly bore war's stress
and strife,
To give America eternal life.

The flags of other nations side by side
Float proudly, emblems of their country's
pride.
The British, French, Italian with the
Greek,
Each to the other Freedom's language
speak.

Within the church Diocesan they wait,
Until some golden key unlocks the gate
That bars the entrance to the promised
land
Whereon our great Cathedral shall stand.

All nationalities shall worship there,
In the sweet silence at the hour of
prayer.
Under these flags they have a charge to
keep;
Lest we forget our debt to those who
sleep.

Dreamer of dreams—dream on until
you see,
Your dream-flowers bloom in immor-
tality.
Yours was the vision, ours to do our
part,
And guard the honor of our nation's
heart.

L. DE T. P.
C. D. A.

April 18, 1920.

A wealthy gentleman who had given £4,000 to build a church for a poor congregation, lost his fortune in after years. An acquaintance said to him one day, "If you had the money you gave to — Church it would set you up in business." "Sir," was his reply, "that is the only money I have saved, and it yields me a rich and unfailing interest."
—*Christian Advocate*.

A Historical Sketch of the Church Training and Deaconess House of the Diocese of Pennsylvania

Almost thirty years ago, for it was upon the Feast of the Epiphany, 1891, a large company of interested Church people gathered in the parlors and hall of 708 Spruce Street for the Service of Benediction of the Church Training and Deaconess House.

For many years the need of trained women for Church work had been recognized, and Miss Mary Coles, perceiving the time for action had come, went to Bishop Whitaker in July, 1899, and discussed the purchasing and opening of a house for this purpose. That fall, through the effort of the Rev. Dr. Huntington, of Grace Church, New York, the General Convention passed the Canon upon Deaconesses, and as this required that the technical and religious preparation for the work of a deaconess should cover a period of two years, the plans made in July were accordingly expanded.

In November, 1890, the property at 708 Spruce Street was purchased on behalf of the institution by Miss Coles, who conveyed it to the corporation in April, 1891.

A charter was obtained in March, 1891, and the corporation legalized in its present form.

The president of the corporation is the Bishop of the Diocese, and the Warden is appointed by him; there is a Board of Council, which consists of the Bishop and Warden, ex-officio, and five laymen, who are elected annually. Mr. R. Francis Wood, who was one of the first members of this Board of Council, has served on it ever since. Twelve women, appointed annually by the Bishop, constitute a Board of Managers. Of this most important board, Miss Coles has been president ever since the work was started, and Mrs. Effingham Perot, also a charter member of the Board of Managers, succeeded Miss McVickar as vice-president in 1898, and has held this office ever since.

Miss Caroline H. Sanford was appointed house mother, and to her was committed the order and discipline of the domestic affairs of the house and the direction of the students; in addition to this she took the two years' training and, graduating in the first class, "set apart" as a deaconess, with her four classmates, at Holy Trinity Church, Epiphany, 1893.

Later she was made head deaconess as well as house mother, and served until Epiphany, 1913, when, on account of failing health, she was obliged to lay down her work.

The faculty, which the by-laws state must consist of at least six presbyters, including the Warden, was appointed by the Bishop, as well as other instructors.

The Rev. Dr. Robinson, who was one of the first six appointed on the faculty, has just completed his thirtieth year of service as Lecturer upon Liturgics and Church Polity, and, with the exception of a few years, he has been the house chaplain as well.

Dr. Seneca Egbert, who was appointed as Instructor upon Hygiene and Emergencies, has also just completed his thirtieth year of service.

The Rev. Dr. Perry became a member of the faculty in 1894, and in 1896 he was appointed Warden by the Bishop; he has served without break in both of these important offices ever since.

It would take a volume to tell of all the distinguished churchmen and churchwomen who have served upon different boards, or as members of the faculty, or instructors, many of them until their call came into the life beyond.

In 1904, 710 Spruce Street was bought, and the two houses were made one.

This institution is intended to meet the needs of three classes of women:

1. Those who wish to prepare for the Deaconess Order.
2. Those who wish to devote themselves to Church work at home or abroad.
3. Those who wish to take up religious study for their own improvement, or to become more useful in their own parishes.

In the second annual report the statement is made that this work, from the nature of it, can never be self-supporting, and from the beginning it has been supported by subscriptions, donations, offerings from churches and the fees of the students. For many years this fee was two hundred dollars per year, then it became necessary to raise it to two hundred and fifty, and since 1918 it has been three hundred.

The second year two gifts of five hundred dollars each were made the beginning of an endowment fund. By 1899 this had become somewhat over seven thousand dollars and it was resolved that it be thereafter designated as the "Mary Coles Fund for Increasing the Efficiency of the Work." This now amounts to something between twelve and thirteen thousand dollars. Another endowment fund was then started and before Bishop Whitaker's death, in 1911, he gave the entire sum of the gift from the Diocese on his twentieth anniversary as an endowment, which, with the small amount on hand, amounted to something over thirty-eight thousand dollars. This is known as the "Bishop Whitaker Endowment Fund." But the income from all these sources has never met the entire expense of the institution, and each year

the Board of Managers has had to meet a deficit varying from a few hundred to two thousand dollars.

From the beginning the question of women who desired to take the training, but were unable to meet the expense, has had to be faced. Miss Coles has given a great many scholarships and so has her "Tuesday Missionary Bible Class," as well as other interested people.

In 1908 the Woman's Auxiliary of the Diocese endowed a Missionary Scholarship in memory of Mrs. Whitaker. Later came the Elizabeth R. Perry Scholarship and the Maria Blanchard Scholarship. For two years the alumnae of the school has raised a scholarship, but these by no means meet the demands.

There were five members of the graduating class in 1893, and, as we look down the long vista of these thirty years, we see our graduates, many of them deaconesses, working in parishes, in city missions, as heads of orphanages, homes of various kinds, day nurseries, hospitals, Church settlements, teachers and principals of Church schools, diocesan deaconesses and missionaries in the domestic and the foreign fields, and we point with just pride to the work that has been started and maintained by our graduates in such institutions as St. Martha's House, Eighth Street and Snyder Avenue; St. Agnes' House, 258 East Ontario Street, both in Philadelphia; St. Monica's Home in Des Moines, Iowa; the Neighborhood Settlement in Los Angeles, California; to Deaconess Hall's work among students in New York, and Miss Kate Jane Adams' work among fallen and wayward girls in Chicago.

A member of the first graduating class went to Dakota to work among the Indians, and, though she remained but a very short time, this was the beginning of a long line of missionaries in the domestic field. At present we have seven graduates and five special students doing missionary work in the Western and Southern States.

Miss Lillis Crummer, a special student, went to China in 1895 and continued her work there until her death in 1910. Now twenty of our graduates and special students are in China.

Upon graduating in 1897 Miss Berta Babcock went to Japan, and has worked there most faithfully ever since. There are at present ten of our graduates and special students working in Japan.

In 1901 Miss Margaret E. Leighton, a special student went to Anvik, Alaska. Now we have six graduates and one special student in Alaska.

In 1904 Miss Margaretta S. Ridgley, also a special student, went to Liberia,

Africa, and has worked there ever since. Now two of our graduates and a special student are with her.

Last year we had a graduating class of thirteen. Of these two are working in South Dakota, one in the mountains of Virginia, one is to go to Anvik, Alaska, this summer, one has been accepted for work in the Philippines and is to go next summer, one is to go this autumn to work in Spokane, three are doing parish work, and three are taking the full hospital training as further preparation for work in the mission fields.

Two hundred women have graduated in full course. Of these eighty-two have been "set apart" as deaconesses. Besides these are many special students, who have spent from a few months to a year or more in training, most of them coming to us from the Board of Missions to be tested and trained for work in one of the mission fields.

CLARA M. CARTER.

PLAN MEMORIAL TO MRS. NEILSON

[From *St. Mary's Church News*, Diocesan Church of St. Mary.]

The accounting warden has received a small sum of money from one of the members of the congregation, to serve as a nucleus of a memorial to the late Mrs. Thomas Neilson, with the suggestion that it should take the form of a chime of bells for the tower of the proposed extension to the church. Mrs. Neilson certainly should have some permanent memorial, and the diocesan church would be a most appropriate place for it, as for thirty odd years she was a constant attendant at the services here and a helper in parochial activities, as well as one of the most prominent and useful women in the Diocese. The warden will be glad to receive any donations for this purpose, to add to the sum which he has in hand.

HELP FOR ARCHDEACON STUCK'S WORK

The rector has been able to forward checks amounting to one hundred and twenty-five dollars from members of the congregation to Archdeacon Stuck for his hospital at Fort Yukon, Alaska.—*St. Paul's Leaflet, Chestnut Hill.*

CHURCHWOMAN'S CLUB

Room Opened in the Church House April 13—Tea Served Every Tuesday

The Churchwoman's Club of the Diocese of Pennsylvania opened its room in the Church House on Tuesday, April 13th. Tea was served, nearly three hundred women being present. Universal confidence was expressed in the need

for, and usefulness of, such a club. The Bishop's short address was full of encouragement and hope for the future.

It is regretted that all the women of the Diocese were not reached by the invitation, which had of necessity to be given from the chancels of our churches.

The objects of the club are to promote co-operation and mutual helpfulness among the women of the Diocese, so that those at a distance may feel as much in touch with its work and interests as those near the center. It is expected that the room will be used for conferences, small committee meetings, and for business or pleasure. Tea will be served every Tuesday at 4 o'clock, and it is sincerely hoped that members will make use of the room, which will be open every day.

The club hopes to be of service to different groups of people as the opportunities arise.

The Educational Room will receive registrations for membership, the dues being \$1.00.

The club officers are: Mrs. W. Horner Smith, president; Mrs. George C. Thayer, vice-president; Mrs. Harrison B. Wright, secretary; Mrs. C. Fenno Hoffman, treasurer.

ST. AGNES' HOUSE APPEAL

At the last meeting of the Board of Managers of St. Agnes' House, Kensington, it was decided to apportion the sum immediately needed for the support of St. Agnes' House, among the members of the board, and to ask each one to raise a certain proportion thereof before the next meeting, which will be on Wednesday, May 12th.

Your proportionate share will be represented by filling one book (20 slips). You have already received your first membership book and are reminded that each one of these slips can be issued for \$1 or as much more as you can possibly obtain.

Your treasury is in such immediate need that it is felt this appeal cannot be neglected by any member of the board.

ELAINE T. ENGLISH,
Secretary.

THE CAMPAIGN AT CONSHOHOCKEN

The Nation-Wide Campaign resulted in a decided increase in contributions to the support of the parish and of missions. Our goal has not been reached; no one should be satisfied with merely working out a budget system when it has to do with the Church. True it is, the budget system is a good yardstick to know how high it is necessary to go to cover vital expenses. We should use the budget figure as the minimum.—*Calvary Church Chimes, Conshohocken.*

REORGANIZATION IN MARYLAND Diocesan Council Now in Control of Church Affairs—Diocesan House Purchased

A complete reorganization of the Diocese was authorized at the recent Annual Convention in Maryland. All diocesan boards, committees and commissions have ceased to exist and a Diocesan Council consisting of six clergymen and six laymen, together with the Bishop, are in control of Church affairs.

Five main departments for administration of the Church's work in the Diocese were created. The Department of Missions and Church Extension, Department of Religious Education, Department of Christian Social Service, Department of Finance, Department of Publicity. These departments are constituted from various members of the Executive Council, with power to add to their numbers for purposes of counsel other clergymen, laymen, and lay women. These latter meet for departmental conferences, but not with the Executive Council. The four Archdeaconries have been abolished and all missionary work of the Diocese is now in charge of the Rev. Dr. Romilly F. Humphries for Baltimore City, and the Rev. Dr. Edward T. Helfenstein for the rest of the Diocese of Maryland.

An important Committee on Askings and Grants has also been appointed to pass on all applications for funds either for establishing new work or improving and strengthening that which already exists. This committee and a special Carry-On Committee are the result of a splendid success of the Nation-Wide Campaign.

The most important move in the administration of Diocesan affairs has been the purchase and establishment of a new Diocesan House in the heart of the downtown district. The building until recently housed the Catholic Club, 409 North Charles Street.—*From The Witness.*

PUBLIC SCHOOLS TO CO-OPERATE WITH CHURCH

The Department of Public Education of Rochester has voted to allow religious instruction during school hours, thus adding one more city to the list of those seeing the need of religious instruction in education if the child is to have a true conception of right and wrong.

The vestry of St. Paul's Church, Rochester, has voted \$2,000 for a teacher.—*The Witness.*

You need the Church for the inspiration it gives and for the ideals it sets forth which enables you to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Weekday Religious Instruction

Experiment Being Tried in Philadelphia Parish

By The Rev. Thomas S. Cline

The National Secretary of the Philadelphia Sunday-school Association in a recent letter to the *Public Ledger* speaks of the progressive plans for religious education in this city.

Referring to the hysterical religious movements which agitated the various communions in Philadelphia before the war and of the great lessons which the war has taught regarding the crying need for more effective religious education, Miss Kearney says: "The leaders have come to realize that the real basis for the religious life of the city must be built not on hysteria but on a spiritual life inspired by knowledge. As a result," she adds, "we find today the religious workers of the city eager for a program of religious education which will bring to the great mass of the children the simple truths of the Bible and the fundamental doctrine of Christ. It is in response to this demand that we find Philadelphia leading the country in a campaign for religious education."

The Philadelphia Sunday-school Association, which is an Interchurch Association, is engaged in an intensive campaign to extend the program of religious instruction, so that the child will have at least three hours of instruction each week, thus putting religious subjects on a par with arithmetic and grammar.

The plan proposed is not to teach religious subjects in the public schools but to open up the churches on weekdays for the instruction of their particular children, in accordance with their conception of the Faith. It is also planned to establish weekday schools of religious instruction as soon as trained teachers to teach religious subjects in these schools can be obtained.

Apropos of this movement towards weekday religious instruction it may be of interest to tell of an experiment in this line which is being carried on in one of our Philadelphia parishes. Since the opening of the season's work last October, the bulk of the religious instruction in Grace Church, Mt. Airy, has been given on Monday afternoons. Previously the Church School was in the habit of meeting Sunday mornings at half-past nine. The attendance had been very good in recent years and the interest had been well maintained, the instruction being based on the Christian Nurture Series. On the whole, it was regarded as a fairly successful Church School. Why, then, run the risk of such a radical change as that involved in doing away with Sunday-school as such, and taking up weekday instruction? The grave difficulties involved in any such change will occur at once to any one experienced in Church School work.

The one great reason that seemed to justify these risks was that the Sunday morning Church School became inevitably a substitute for Church worship. While the children were taught theoretically that it was their duty to attend public worship every Lord's Day, it was made practically impossible. As their elders came to church on Sunday morning they would meet their children on the way home. With such a system it is not strange that so many youths graduating from the Church School are lost to the Church. After all, the most effective way to educate the child in the life of the Church is to acquaint him with the Church's worship, especially with the Holy Communion. He must form the habit of worship and this habit can best be formed by actual participation in the worship of his elders. The special children's service is not altogether satisfactory. The child who is a natural imitator should, if possible, sit with his parents and learn from them the spirit of reverence and Godly fear. The attendance of the boys and girls at public worship was therefore the objective.

The program adopted in Grace Church is as follows:

Sunday morning at half-past ten the whole Church School, including its officers, teachers and the scholars of all departments, even the beginners, assemble in the church. A brief catechism is conducted by the rector, lasting only twenty minutes, after which the beginners' department adjourns to the parish house for its instruction. This enables the parents to bring their little children and leave them in the kindergarten department while they themselves attend the worship. The remainder of the school, which means practically all who are over nine years of age, take their places and stay for the eleven o'clock service. They do not sit in a body but so far as possible join their parents. This is in itself an inducement to the parents to attend church. In cases where children cannot sit with their parents they are assigned in small groups to teachers or other adults who are carefully to instruct them quietly from time to time regarding the meaning of the service.

This public Catechism has its own educational value, but its chief object is to give the School *esprit du corps* and to insure their attendance at the service that follows.

The main service of the day at which the children are present must of necessity be somewhat shortened and brightened so as not to weary them. The ser-

mon is short and, while not directed to the children ordinarily, it bears them constantly in mind. This setting the child in the midst, while at first slightly disconcerting, has no doubt been a distinct blessing to older persons. Almost simultaneously with the introduction of the children at the eleven o'clock service the church did away with the rental of pews. These two things together have made for a greater sense of freedom and informality.

The class instruction which was formerly given on Sunday morning is now for the most part given Monday afternoons. The children go directly from school. Some from a distance are brought in busses, and the session begins promptly at 3.45, lasting for three-quarters of an hour. The graded course of the Christian Nurture Series is followed throughout. At 4.30 there is a Scout Meeting for the Boys and a Junior Auxiliary Meeting for the girls. During Lent both boys and girls assemble on Saturday nights as the Church School Service League and engage in useful work of various kinds. These evenings have been brightened on some occasions with stereopticon slides and moving pictures. These Saturday night meetings take the place of dancing classes which were held previous to Lent.

This whole plan is in its experimental stage and it is hardly possible as yet to judge whether it will prove successful. It has commended itself for the most part to the parents and has been popular with the boys and girls. Some few have found it impossible to attend. A number of new scholars have been added. The inclement weather and the prevalence of sickness have very much interfered with the season's work. On the whole, it might be said that no serious loss has resulted from the change. On one occasion the rector outlined the plan by saying: "Let us keep things in their proper order; first Worship, second Instruction, third Service, fourth Entertainment." Thus spelling out the word *wise*, which seems to characterize the plan.

WORSHIP OF MATERIALISM A SETBACK TO RELIGION

In our fatuous worship of materialism, our fat and complacent prosperity, we have turned a contemptuous eye on the twin pillars of national stability and power from the beginning of time—Religion and Education.—From an editorial in *The Public Ledger*.

The April Meeting of the Diocesan Committee of the Pennsylvania Woman's Auxiliary

Reports from the Church Schools in the Diocese and an address by the Rev. Gibson Bell on "Religious Teaching in the Schools," were the outstanding features on the program for the April meeting, but there were many important and interesting subjects that had to be squeezed in during the two short hours.

Mrs. Howland spoke a word on the Recruiting Bureau, which, she said, is short of teachers and visitors and clerical helpers—teachers for sewing classes, Sunday-schools, etc., and visitors for hospitals, homes and institutions. Those who signed up for work during the Campaign are urged to come forward now to fill these positions. There were eight placed in February and only three in March. For the rest, the Recruiting Bureau is going well and accomplishing what is expected of it, thanks to Mrs. Howland. An error was made last month in saying that this Bureau was started by the Diocesan Committee. It was the farseeing Educational Room that first thought of the idea and now the reports go through the Diocesan Committee.

The work room was discussed at some length. Mrs. Scott has had pajamas and other material cut out, but has not taken up the sheets and pillow-cases which have been asked for because she feels that these articles can be bought by the institutions needing them almost as cheaply as they can be made. Mrs. Martin hopes the parishes, when they send back the goods, will send the money with them. It was asked that the mission parishes that are not going to pay for the materials would let Mrs. Scott know.

Mrs. Coxe showed some wool that can be obtained very cheaply from the work room for those who are going to knit, and she urged every one to use this wool. It is cheaper, not because it is inferior wool but the colors were not fashionable enough to sell well. It is very satisfactory for our use and can be bought at 1625 Locust Street on the second floor. There is now, and will be in the autumn, a crying demand for sweaters with sleeves. Please start a sweater now! There is great need also in the homes and hospitals for all knitted goods. It is not thought by the Knitting Committee that stockings are so important as they can be bought. All knitted goods should be brought back when finished to the work room. Otherwise two or three may be sent to the same place. Of course, each worker may designate where she wants her articles to go.

In this connection it was mentioned that the Second Auxiliary of St. Peter's

has been knitting for years for the Seamen's Church Institute and doing fine work.

Mrs. Martin said that next year the work room will be for Foreign and also Diocesan work. In order to finance this, we must have a large sum of money—between three and four thousand dollars. As begging is so unpopular the plan of selling pencils has been adopted. This has worked satisfactorily in other organizations, notably for the Germantown Hospital, where over \$6,000 has been raised, and it is hoped a lot of money can be raised in this way during the summer. More will be heard of this later.

Miss Dallas was asked to speak about the chart she has made. It wasn't necessary to say much as the chart is very clear and self-explanatory.

Under news items there were numerous announcements and invitations given, so many, in fact, that Mrs. Martin advised the delegates to bring their engagement calendars to future meetings. There was the closing of the Mission Study Classes on Tuesday the 13th and a tea at the Woman's Church Club. This club is ready to act now, and it is hoped that every woman in the Diocese will support it. The dues are one dollar a year. Mrs. Martin congratulated Mrs. Horner Smith for getting a room and doing such good work. On Thursday, April 15th, the Pennsylvania Branch of the Woman's Auxiliary held an interesting meeting, when they elected the new Diocesan officers.

On the 21st there was a large meeting and conference in the afternoon and evening at Holy Trinity Church. It was in the interest of the Church Service League, and the program considered the new work of the Diocese and proposed methods of co-operation between men and women through the Departments of the Executive Council.

Then Mrs. North's Presentation Service on the 29th in the Diocesan Church. The Treasurers came and presented the offerings and every woman in the Diocese was invited to attend.

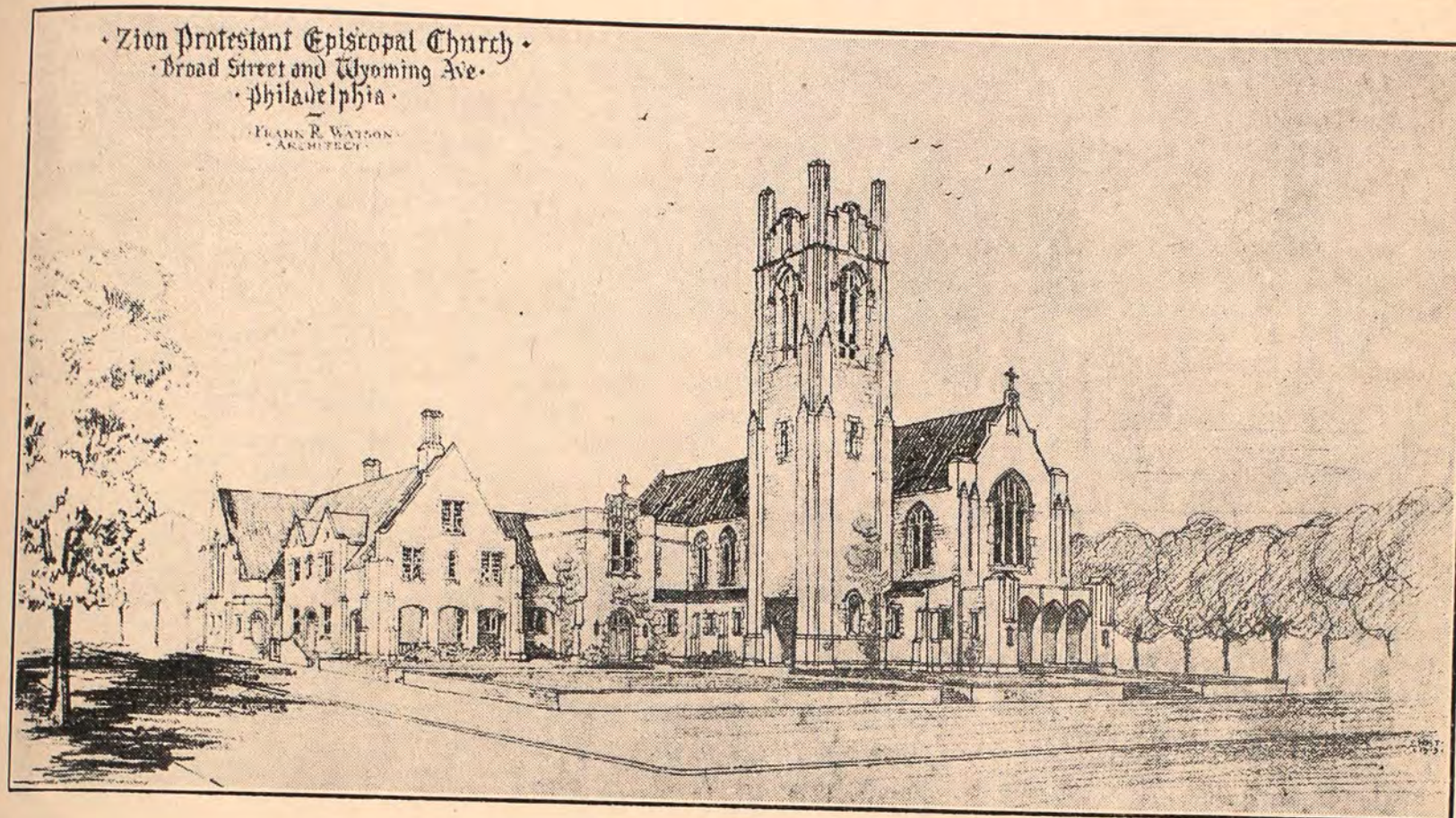
Mrs. John Thomas announced that the new reports of the Woman's Auxiliary are ready and the new Auxiliary prayer. These were given out and there are more to be had for those who want them. Mrs. Martin told about the Diocesan News Letter, which is being published in each issue of THE CHURCH NEWS. In this way, those who are not able to attend, can be informed of what happens at the Diocesan meetings. There were many subscriptions taken for THE CHURCH NEWS. *Every Church woman should be a subscriber.*

The reports on the Church Schools followed. Mrs. Markoe gave an interesting talk on St. Peter's Choir School and related some amusing conversations with the boys, proving them to be good little Americans. This school grew out of the Parish School, which was founded by Bishop White. They have thirty-two boys from eight to fourteen years, and in the summer they are taken to camp, where, in addition to the outdoor life, their music is not neglected. It is a "gold star" organization, which means, according to the chart, that it does not need or ask any help. Astonishing state of affairs!

Mrs. Randall spoke of Chestnut Hill Academy and St. Luke's, Wayne, which, she said, has been there for fourteen years without one complaint having been made against any of the boys. Mrs. Randall's report also included the Farm School, and there she made a strong appeal for help. Last year the Diocesan Committee gave \$249 for tools and they have been used constantly. But they had to buy boxes and benches to go with them, for which they are in debt \$258. Some of the delegates responded by making pledges on the spot. We want to complete this gift! There will be a tea there on Thursday afternoon, June 3d, to which all are invited.

The Rev. Gibson Bell's address on "Religious Teaching in the Schools" gave all those who have the responsibility of educating children something to think about. His subject was twofold—what the schools should do and what each one of us should do. He suggested that the public schools should be dismissed on two afternoons a week an hour earlier than usual and each child be sent to his or her church to be instructed in the Bible. This would have a literary advantage second to its character-building effect. Mr. Bell believes that the Nation-Wide Campaign has awakened many people to the necessity of scientifically developed religious education, and he gave a very interesting and complete schedule for religious instruction which is to be inaugurated in his school this coming year.

There were well over one hundred delegates present at this meeting, but the list will not be complete until every parish is being represented. The next meeting will take place on the first Wednesday in May. Mrs. Martin announced, in closing, that the whole Diocesan Committee is to meet Bishop Rhineland for a "quiet day in a garden" at Mr. Franklin McFadden's place at Hayterford on May 27th. More will be heard of this later.



Zion Church, Logan

Architectural Arrangement Assures Attractive Setting for New Edifice at Broad Street and Wyoming Avenue

The group is arranged with a view to provide the greatest amount of light and favorable exposure to all of the buildings, at the same time permitting the present building, chapel and rectory, to remain until the church is completed. The arrangement assures an attractive setting for all the buildings and a massing dominated by the tower, which occupies a position approximately in the middle of the group. The Rev. C. H. Long is the rector.

The church is placed toward the south side, with axis running east and west, the altar, of course, being at the east, the narthex west, with entrances on Broad Street.

The parish house occupies the eastern portion of the property, with axis running north and south, and entrances both on York Road and on the west side.

The rectory adjoins the parish house, with north side on the Wyoming Avenue line and main entrance on the same ave-

nue, but with axis running east and west. The buildings thus form three sides of a quadrangle.

The whole group is elevated from the street, the property being on a terrace surrounded by a terrace wall three feet high.

The church plan consists of nave and choir, ten bays in all, the three eastern bays being devoted to choir and sanctuary.

The morning chapel is a development of three bays of the south aisle, widened. The aisles are otherwise narrow, the fixed seating being confined entirely to the nave and chapel.

The sacristy and choir room lie to the north of the choir, with organ chamber over, and are really in the south end of the parish house.

The materials to be used are Germantown stone with limestone trimmings.

There is an earnest effort being made by the good people of Zion Church to start the work at an early day, on at least the nave and aisles, which will provide a total seating capacity of 375 to 400, including choir.

The young men who were honored were William Thompson, Thomas W. Astbury, William D. Oxley and H. Stuart Lytton.

The American Forestry Association furnishes the tablets for \$1 each.

The offerings at Holy Innocents' for the day amounted to nearly \$1,000.

EASTER AT ST. JOHN'S CHURCH, GERMANTOWN

One hundred and thirty-six persons received Holy Communion, a larger number than in the past decade. The Sunday-school, Missionary and Lenten offering was doubled. An unusually handsome display of flowers decorated the chancel. The new vestry voted an increase of 25 per cent to the rector's and organist's salaries and advanced the sexton's. Four new members were added by transfers to the communicant list. The Men's Club is subscribing to a new Rectory Fund. All debts were wiped out.

It is expected of praying people that they will be ready in the day of His power. Why should not that day be this day? God brings men to Himself by giving. If we accept His gift, surely we will also adopt His method. The religion of heaven is giving.

"The surest way to impoverish your heart is to hoard up your love."

TACONY HEROES HONORED

Holy Innocents' Church Dedicates Four Trees to Young Men Who Gave Their Lives in War

A ceremony which was to be held under the trees at Holy Innocents' Protestant Episcopal Church, Tacony, had to be held indoors. This was the Easter dedication of four trees in honor of

young men of the congregation who gave their lives in the war with Germany. Copper tablets, obtained from the American Forestry Association, and bearing the names and military designations of the four heroes, were affixed to oaks which were planted a year ago. The Rev. Robert A. Edwards then conducted the services inside the church.

The Closing Session of the Missionary-Study Class

The final session of the Mission-study Classes was held for all who had taken the course at the Church House, April 17th, an inspiring close to a wonderful year.

Our Watchword—Reconciliation.

Our Meditation—The Ministry of Reconciliation.

"All things are of God, who hath reconciled us to Himself through Christ and gave to us the ministry of Reconciliation, to wit, that God was in Christ reconciling the world unto Himself and having committed unto us the Word of Reconciliation."

The Word must be spoken: "Ye are my witnesses." How much we care is measured by how much we are willing to give of study, time, money, service and love.

Our Aim—To see the multitude, to care, to know the means of Reconciliation.

What has been done—

The Juniors. Miss Taylor. There being no Junior text-book, "Neighbors" was adopted for use in Junior classes.

Last year there were 20 parish classes, with 408 children enrolled. This year 13 parish classes, with 426 children enrolled. Six classes have not yet turned in their reports.

The Educational Secretary's report:

1,284 Seniors in classes from 102 parishes, under 35 leaders, 14 of whom led classes for the first time this year.

125 speakers for parish meetings on other missionary subjects. Four rectors led classes, using the text-book, "Neighbors," and Pennsylvania Assignments; 850 text-books sold; 1,000 sets of Assignments.

Classes on Nation-Wide Campaign: 4 sessions, with a membership of 100, from which 46 persons went out as speakers to 100 parishes.

The Educational Secretary also led a class at the Church Conference at Wellesley and one at the General Convention at Detroit; at the Deaconess House, Philadelphia; at University of Pennsylvania, and 4 classes in a secular school.

Leaders and assignments were provided for a number of the other Dioceses.

Results might well be expressed in the report of one leader: "A more friendly feeling for our neighbors, expressed in visits; worshiping together; parish parties for our neighbors' children; parish committees for work among our 'foreign neighbors'; volunteer service and gifts from classes, amounting to \$1,000.

A motion was presented from the Community Class at Bryn Mawr, and carried, requesting that permanent committees be appointed to co-operate with the Diocesan Committee under Mrs. Martin, for work among our Foreign Neighbors.

Messages were brought from several groups of our Neighbors:

The Jews. Mrs. Zacker. A Macedonian cry: "Come and help us." Come in the Spirit. The Jews do not want our help, but 90 per cent are atheists, and they do not know the Messiah has come.

The Poles. Deaconess Norris. A religious people, these Poles, who want the Catholic faith and have turned to us from the abuses of Rome. These people will be either Catholic or pagan, Protestantism cannot touch them. If we will give them the Catholic faith with the ceremonies they love, which Rome cannot give them, they will turn to us. If we really love them we will do better for them than a school in a rickety, dirty basement, with one teacher for ninety-six children!

The Italians. L'Emmanuello. Miss Hart, with her bodyguard, the Rev. Della Cioppa's two dear small sons, who afterward took up the offering.

A study in Neighborliness. Miss Hart told of a Sunday spent at L'Emmanuello. Starting with the Celebration at 8.30, with the groups of absorbed, reverent people, *worshiping*. Through the day she went to English Evensong, and a Baptism with water from the river Jordan. To acquire the grace of hospitality we must learn hospitality from these Italian neighbors of ours. We cannot go to them unless we are sent, but, being sent, we will receive a heart-felt welcome.

Kensington. Mrs. Luderssen. Beside her little Tilda Biagini. This is our "baby mission"; 3,500 Italians, 70 per cent unchurched, 1,000 in the Northern colony, 2,500 in the Southern; 96 children in the Sunday-school. Two sewing classes and a big class for older girls in the evening. No place to meet but two miserable stores. These people want the Holy Catholic Church. Let us help Father Biagini give Her to them.

The meeting closed with the Bishop's message to the classes. He spoke in part of the profound meaning of reconciliation—reconciliation, God's purpose and act:

1. The immediate change in men.
2. An inward miracle, a new heart; new desire of life finds expression in

outward acts. God has not got you except in so far as He has given you His Spirit. Change of attitude; not a code for outward conduct, but a change in point of view.

3. A dynamic change; not temporary feeling. The life of reconciliation means dethronement of self and putting God on the throne. Dynamic means explosive. There is nothing so explosive as the Gospel; it will blow us up.

4. Social. We are saved, not one by one, but all together. The new creation is not pulling to pieces and rebuilding, but restoring. My social tie with God. A new desire for communion with Him. This leads to readjustment of my social relations with men.

The Ministry of Reconciliation.

Through the Lord—to me—to my fellow men.

The whole possibilities of political economy and racial reconciliation rest entirely upon the Church, the receiver of God's gift and steward of His grace.

Out from our experience will go a power to point the Church to Her duty till all become one in Him.

ELSIE DOUGLAS.

PAROCHIALITIS

[From the *Parish Register*, Church of the Covenant.]

The Episcopal Church is afflicted with the disease of "Parochialitis"! This is a germ imported from outside, which makes every parish a law unto itself, and whose victims scream, "I don't care if the Church goes to smash, so long as my parish is flourishing." It causes the most remarkable pathological conditions. People, supposedly Christian, will tell us, "I don't believe in missions, for we need all our money for our own parish." After a while they add, "I can't give more money to my parish, I need it for my family." Then the disease grows to such an extent that they will say, "I can't use my money for my family, I need it for myself." Finally, "I can't spend my money for myself, I want to lock it up safe and sound, and gloat over it." Generally, however, merciful death comes before the victims get quite that bad.

Parochialitis keeps people from taking Church papers. They think *The Parish Register* is enough! But this doesn't pretend to give information about outside events. Not one family in twenty takes a Church paper in the Episcopal Church; among the Methodists it is one person in every five!

THE MINISTRY OF HEALING

The healing work in the Church has been greatly stimulated by the publication of *The Power to Heal*, by the Rev. Henry B. Wilson, Rector of St. John's Church, Boonton, N. J., and Director of the Society of the Nazarene. In a recent article on healing in *The Living Church*, the Rev. Dr. Lyman P. Powell characterizes it as "the most practical and sensible book in recent years on the whole subject of religious healing." Dr. Powell was at one time deeply engaged in the Emmanuel Movement and wrote three books on the subject. He states that he has watched recent developments and "that out of all efforts reported, those of Mr. Wilson seem to me perhaps more cumulatively fruitful."

In his latest book, *"The Power to Heal,"* he continues, "he faults no methods and offers no criticism. He simply affirms the power of Jesus Christ to help the entire man. His Society of the Nazarene wants no members save men of consecrated common sense and boundless faith, who believe that Jesus would have His ministers channels for the transmission, to those sick in body, mind or soul, of His unbounded blessings."

"The book is full of practical directions based on rich experience. Plans are provided for group meetings. The power of intercession is emphasized. The value of silence and of pious passivity so as to shut out—as Tarchanoff has fully illustrated—all distracting interests, and to give God undisputed claims on the attention is enjoined. Each one who seeks help must make preparation to receive it. Variety of method is encouraged to reach every type. Anointing, often helpful, is not always indispensable. 'The true secret' is faith. 'The true character of the true healer will not be in his ability to heal, but in his ability to awaken faith as Jesus did, and to prepare the soul for healing as Jesus did, so that the true character of God's Nature and Power and Love may be unmistakably revealed.'

"*The Power to Heal* is free from metaphysical vagary and scientific pretentiousness. There is not one word in its pages of conventional cant or priggish piety. It is the straight-forward plea of an earnest, busy parish priest who, after ten years of experimenting, has found at last a place in parish life for the whole ministry of Jesus Christ. That is all."

The review in *The Churchman* states that "the book has in it much very beautiful and deeply spiritual matter and if used with discrimination cannot fail to be of real help. The chapters on 'The

Value of Silence,' 'Listening for His Voice,' and 'The Soul in Action,' are admirable. For what he has done—and he has done much—the American Church should be deeply grateful."

The book is Mr. Wilson's third one on the subject and is intended as a guide in obtaining healing for one's self and others. It contains special prayers and plans for the organization and conduct of Guilds and Groups. It is a handy volume, selling for fifty cents, and may be obtained from any bookseller or direct from The Nazarene Press, Boonton, N. J.

ST. CYPRIAN'S GROWS

Parish House to be Used for First Time
Sunday, May 19—Plea for Memorial Church

As an encouraging sign of what the Church is doing for colored people in the Diocese, it is to be thankfully stated that St. Cyprian's Parish House, Eighty-fifth Street and Gibson Avenue, Elmwood, will be used for the first time, Sunday, May 9th.

Only the first story has been finished. It is built of gray stone and presents a neat and attractive appearance. It will be used for divine worship and all kinds of social work.

Chairs and furniture of all sorts will be thankfully received.

Its members have great reason for rejoicing, because, since the mission was started, they have had to move five times. Having no abiding place was a source of discouragement. Some faint-hearted ones naturally turned back. At last has come the feeling of stability.

St. Cyprian occupies a strategic point. Elmwood is a growing colored neighborhood. People are moving there and buying their own homes. Then its nearness to Hog Island, where large numbers of colored people are employed, will give the priest-in-charge a splendid opportunity to do a social and helpful work, which will commend the Church to some who cannot be reached in any other way.

Next step? We would like to see a memorial church erected, in memory of some loved ones who have gone before. Who will do it?

CHURCH EXTENSION FUND

Call No. 3, 1919-1920

The work of St. Gabriel's Mission, northeast corner of Front Street and the Boulevard, has been developing splendidly, despite the fact that building has been at a standstill so largely during the two years past. But now conditions

are changing and houses are being erected once more in that section of the city. There are 100 communicants enrolled; the last Confirmation class numbered 12—3 men, 3 women, and 6 boys; the offering on Easter Day was \$326, with \$200 from the Sunday-school, where the average attendance is 80.

In accordance with the recommendation of the Convention that rectories should be obtained, a house has been purchased for the missionary at a cost of \$3,800, necessary repairs adding \$1,328.27. It is conveniently located near the mission on a lot 20 by 113 feet, and was obtained at the same price which it brought when built fourteen years ago. The people themselves have raised \$500 towards this amount and it is hoped that the proceeds of this call will complete the obligation.

If your pledge for the Church Extension Fund was included in your pledge to the Nation-Wide Campaign and you do not want to give an additional amount, please note on the remittance card herewith. To save expense no acknowledgment of your remittance will be made, unless specially requested, the cancelled cheque being a receipt.

THOMAS J. GARLAND,
FLOYD W. TOMKINS,
J. KENNEDY MOORHOUSE,
JULES L. PREVOST,
JOHN J. COLLIER,
CASPER W. HAINES,
J. FREDERICK THOMAS,

Committee on Church Extension Fund.

Will you kindly send \$....., the amount of your pledge, in the envelope herewith, filling in your name, address, parish, etc. Make checks payable to Church Extension Fund.

Faithfully yours,

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

April 21, 1920.

Call No. 2, sent out in February, brought in \$2,120 from 370 contributors.

To keep in touch with the news of the Diocese all you need do is to send us one dollar and you will receive THE CHURCH NEWS for one year.

A Parish of More Than Ten Thousand

By the Rev. Samuel Hamill Wood

Here is a story of the beginning and the wonderful growth of a church, both as to buildings, people and finances; with the entire tale—from start to climax—actually witnessed by some who are yet alive and active in the work.

Phillips Brooks is regarded by many as one of the greatest religious leaders of modern times. Some like to speak of him as Bishop Brooks, but the great general public does not remember whether he was a bishop or not, and refers to him with admiration as Phillips Brooks. It was this man of big brain and heart who decided there ought to be a new church enterprise in the southwestern part of Philadelphia. A few men met with him to discuss plans on the twentieth of November, 1867. Before the church was organized, Phillips Brooks himself selected the site, the place where he thought the new church ought to be built. He chose the corner of Twenty-first and Christian streets—and there the mother church of The Parish of the Holy Apostles stands today; but its chapel life and club life reach into many parts of the city; its remarkable gifts to missions and the history of its Sunday-school and Bible Classes are household facts wherever the details of the work of the Episcopal Church are known.

It is interesting to note that in 1867, when a new church was discussed for the south-western part of the city, Christian Street at Twenty-first was selected. Today that might be considered south, but *not* very far west.

And here is a part of the story which may suggest that miracles have not ceased:

1867.—Nothing but a *thought* in the mind of Phillips Brooks.

1920.—(Within the lifetime of some who helped start this work)

The mother church at Twenty-first and Christian streets.

Chapel of the Mediator at Fifty-first and Spruce streets.

Chapel of the Holy Communion at Twenty-seventh and Wharton streets.

Chapel of St. Simon the Cyrenian at Twenty-second and Reed streets.

Clergy houses for all the above, also parish houses.

The Phillips Brooks Parish House.

The Richard Newton Memorial Sunday-school and Administration Building.

The Cooper Battalion Hall and Gymnasium.

A parish property with a total value of about a million dollars.

A half million dollars in various endowments and trusts.

A parish which (as to the mother



PRESENT MOTHER CHURCH OF THE PARISH OF THE HOLY APOSTLES

church and every one of the chapels) is completing the best season it has had for some time.

A mother church at which the recent Easter offering, morning and evening together, was eleven thousand dollars.

A parish family, including the chapels and the club life of all who are either baptized or contributors, of more than *ten thousand*.

A parish which raised from all sources during the past year the sum of \$135,111.47.

THE FIRST SERVICE

The first service was a Sunday-school service, in the rented chapel of the Tabor Presbyterian Church, at which thirty-seven children were present and at which time the late George C. Thomas began a career as Sunday-school superintendent which resulted in his building up a school known wherever Sunday-schools are known, for the remarkable record it made in the past in the service of missions, a record which holds good today. The beautiful Chapel of the Mediator at Fifty-first and Spruce streets is known as The George C. Thomas Memorial, built in memory of him whose time and means were always at the disposal of his church.

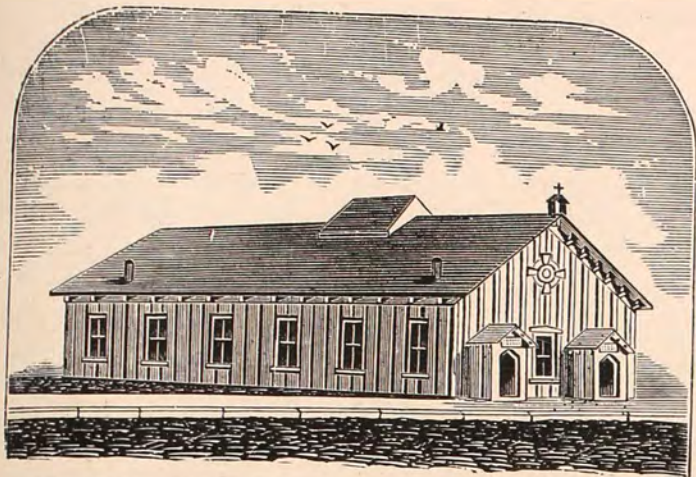
What makes these facts especially noteworthy at this time is that figures made at this Eastertime not only show that the gifts to missions, all along the line, were greater than last year—a sign of life and health—but that the Church Family, considered broadly, has passed the very inspiring figure of the Ten Thousand just mentioned.

The Rev. George Herbert Toop, D.D., is rector of the parish and though in charge of the mother church his responsibilities also include the prosperous chapels named, and the Ship and Tent Club—formerly Cooper Battalion Hall—as well as the important business cares of such an extended undertaking.

In April the clergy and their helpers were gathered together in one of the staff meetings which are a regular feature of the parish life, and Dr. Toop made the statement to them:

“Not only is it true as to the Church of the Holy Apostles itself, but from what has been accomplished at each one of the chapels, I can say—and say gladly—that this is the best season for good work, good results, and general and helpful progress, which we have had since I have been rector of the parish.”

And—because it was true—everybody felt better to hear such a statement.



FIRST (FRAME) CHURCH OF THE HOLY APOSTLES

GEORGE HERBERT TOOP, D.D.,
RECTOR OF THE PARISH OF THE HOLY APOSTLES

So, the Church is not losing ground or going backward in any part of the world, or in any age, if the people themselves who compose the Church persist in their consecration, their sacrifice and service, their enthusiasm, their missionary zeal, their *loyalty* and their prayers.

DR. COOPER THE FIRST RECTOR

The first rector of the Church of the Holy Apostles was the Rev. Charles D.

Cooper, D.D., and the church in 1868 was a small frame building which had been used for a hospital during the war. The oldtime war hospital has long since passed away as a place of worship for this church, but—in the splendid parish house which now stands on nearby ground—there are several rooms now occupied by a regular branch of the American Red Cross; in the gymnasium on many evenings there are Boy Scouts



CHAPEL OF THE MEDIATOR

learning first aid work, and during the recent troubled years the women of the parish themselves met continually to do Red Cross and hospital work in a parish which must have been in a special degree consecrated to hospital work by having held its earlier services in the little frame church which had been a hospital in the war of '61 to '65.

Just how deep was the feeling of friendship between Phillips Brooks and Dr. Cooper, the first rector of the Church of the Holy Apostles, is best shown by a few words from one of Phillips Brooks' letters. He wrote from Boston:

"Of course I'll preach at the Holy Apostles on the evening of the second Sunday after Easter. That's half the fun of coming to Philadelphia. I am depending immensely on my visit. When the services get a little thicker than usual I say to myself, 'In six weeks I shall be in Cooper's study.' That cheers me up and I go on with the services again."

Still within the lifetime of some who saw the beginning of the Church of the Holy Apostles there have been four bishops of the Church identified with the parish, a record quite unique to have been perfected in so few years. Bishop Phillips Brooks, who thought the church should be started, who selected the very ground upon which it stands, who preached at the very first church service and at many others, who was

proud of having been the spiritual creator of the undertaking; and the following bishops who have been rectors of the Church of the Holy Apostles: Bishop Wilson R. Stearly, Bishop William T. Capers, Bishop N. S. Thomas.

Many other clergymen have been identified with the life of the parish. At the present time the three splendid chapels—in addition to assistant ministers at some of them—are being adequately looked after by vicars as follows:

The Rev. Phillips E. Osgood is Vicar of the Chapel of the Mediator at Fifty-first and Spruce streets, known as The George C. Thomas Memorial.

The Rev. Herbert L. Hannah is Vicar of the Chapel of the Holy Communion at Twenty-seventh and Wharton streets. This chapel was erected as a memorial by George C. Thomas "as a general thanksgiving for mercies vouchsafed him in the complete restoration of his son, George C. Thomas, Jr., from a dangerous illness at sea."

The Rev. John R. Logan is Vicar of the Chapel of St. Simon the Cyrenian at Twenty-second and Reed streets. This is a rapidly growing work among the leading colored people of that part of the city, and is being carried forward so successfully that the chapel has inaugurated a movement to raise \$4,500 this summer toward wiping out a mortgage; and raising this sum without permitting any other part of the chapel work, or missionary enterprise, to decrease in financial vigor. This money—over and above all ordinary obligations—will be raised, it is promised, by June 24, this summer.

DR. TOOP THE PRESENT RECTOR

Besides Dr. Toop, rector of the church, and the vicars of the chapels just mentioned the Rev. Charles Pedder Bispham and the Rev. Samuel Hamill Wood are assistants at the mother church, and there are other clergy employed by the parish who assist either at the mother church or the chapels. There is a normal force of eight clergymen engaged exclusively in the work of the Parish of the Holy Apostles. This group of clergymen is but a part of the combined staff which includes deaconesses and salaried women secretaries. So there is a vast amount of work done, and everyone is busy.

Besides all this, during the past season, Franklin H. Spencer, of the Brotherhood of St. Andrew, has been actively engaged in work for the mother church, and has been thanked by the rector for his valuable assistance.

In a work of such magnitude it is easy to overlook some of the really important organizations which may have accomplished much for a parish, but the Church of the Holy Apostles at least could not make such a mistake as to lose

sight of what has been done by the members of The Men's Service Club, the president of which is Mr. Frank McKay. The club meets every Monday night, the rector is generally present, and the organization has during the past season taken the leadership in two successful campaigns—one to secure increased financial support for the church, and the other to secure a large attendance "Every Sunday Morning During Lent." This Service Club is organized and conducted solely to serve the church—to take up only such questions as will help in a direct and practical manner in the upbuilding of the parish. But it combines social sessions with its work and campaigns, and as it was in reality a club which the rector himself thought out and organized it is fair to say that its success has been remarkable, the attendance and enthusiasm at its weekly meetings most successful.

The church wardens today are Mr. William R. Chapman and Mr. George W. Jacobs. The clerk of the vestry is Mr. Alfred M. Gray.

There are so many names of men and of women identified with the historic success and the present work of this parish that it would be a bold adventure to start out upon any such list in an article of this kind. There are scores and scores of people who as the years have flown have moved into some other part of the city, or altogether out of the city, perhaps into New Jersey, and yet who seldom miss a Sunday at the old church they learned to love and serve so many years ago. These, with the younger generation which is today learning to love and enjoy the grand old church, make a parish which has this winter once again proclaimed to the Church at large and to the world that the Church of the Holy Apostles, on the very spot Phillips Brooks selected as its location, is an enduring success.

CHURCH OF ST. JOHN THE DIVINE

The services at the Church of St. John the Divine are well attended. Eleven hundred and forty-one persons attended during March. Easter Day this "babe" among churches was ten weeks old and during the ten weeks the offering of the people amounted to \$1,632.21, including the Easter offering of \$912.43.

The Church needs you because you are an integral part—a cog in God's machinery, if you please—in a mighty organization whose chief mission is to proclaim and extend the Kingdom of Heaven to the uttermost bounds of the earth.

A Christian's duty ends not with himself but includes his "brother man," yea, all races, kindreds and tongues.

THE CHURCH PERIODICAL CLUB

What it is.

It is a society formed for the purpose are unable to procure them, periodicals, books, and good literature in any other way. It is organized along diocesan lines and parish lines, having at present 1,100 parish branches.

What it does.

I. Through its individual members it places in the hands of the clergy and isolated laity, current periodicals and books that have already been read by their owners; provides the same kind of material for reading rooms, club rooms, mission rooms, army posts, battleships, hospitals, prisons, and public institutions.

II. It supplies Christmas and Easter cards, games and pictures for the Settlement houses where they are needed.

III. Supplies permanent libraries in communities not otherwise provided; keeps in circulation over 175 traveling libraries.

IV. It supplies the clergy and candidates for Holy Orders with books for their studies, and missionaries, both clerical and lay, with Church literature for distribution.

Apply at all times direct to the diocesan correspondent, Mrs. A. F. Kempton, 2118 Pine Street ('phone Locust 1865-J), for information upon any subject.

Branches are being formed all the time and the correspondent will assist should she be notified the date of the meeting.

The Treasurer is Miss E. D. Paxson, Aldine Hotel, Philadelphia; Recording Secretary, Miss Anna Denniston, Executive Committee, Mrs. Henry Lear, St. Michael's, Germantown; Mrs. Rondinella, Holy Trinity, Philadelphia; Mrs. John D. Thomas, St. Barnabas', Germantown; Mrs. Paul C. Kellogg, St. Paul's Memorial, Overbrook, Pa.; Mrs. A. F. Kempton, St. James', Philadelphia, Chairman.

REPORT OF THE PARISH LIBRARIANS— FROM APRIL, 1919, TO JANUARY, 1920

Enrolled, 95; current periodicals, 7,476; contributors, 3,892; Bibles, Prayer-books, Hymnals, etc., 3,243; books, both secular and theological, 15,024; tracts and Catechisms, 10,823; odd magazines, sent in bulk, to institutions, etc., 111,605; Easter and Christmas picture cards, calendars, sheets of music, and scrap books, to hospitals and institutions, 64,490; boxes sent to camps, hospitals, contents not counted by Librarians, 930; institutions served in the Diocese, 150; chaplains, served in camps and overseas, 100.

Every man who neglects his duty puts an added burden upon someone else. Among all the cries of "my rights" today, let us not be indifferent to the voice of our souls. They, too, have rights which must be considered.

FREE PEW SYSTEM GROWS

More Churches in Diocese of Pennsylvania
Abandon Renting Plan

Eighty-eight out of every one hundred of our churches have free sittings, says the Forty-fourth Annual Report of the Free and Open Church Association.

The number is increasing as the vestries and the people realize more and more the need of adopting the free system.

Never in the history of the association have the Board of Council been able to report in any year so long a list of the churches which have adopted the free system of seats as in the past year. Is not this a natural result of the great world war? In the trenches of the battlefields of Europe our brave soldiers, rich and poor, rubbed shoulders together and fought bravely for the principles of justice and righteousness. Was it likely, therefore, that such men, and especially the poor among them, when they returned home, would tolerate a distinction in the House of God, their one Father in heaven, which discriminated against them because they were not wealthy?

In ten of our Dioceses there are no pew-renting churches. These are Easton, Florida, Alabama, Arkansas, Montana, North Carolina, Quincy, Indianapolis, West Texas, Georgia.

Among the churches in this and other Dioceses in which the change has been made in the last year from the rental to the free system are:

Trinity Church, New York City; Christ Church, Lansdale, and Grace Church, Providence, Rhode Island; Christ Church, East Orange, and St. Paul's Church, Hoboken, New Jersey; Emmanuel Church, La Grange, Illinois; St. John's Church, Knoxville, Tennessee; All Saints' Church, Worcester, Mass.; St. Paul's Pro-Cathedral, Des Moines, Iowa; Christ Church, Macon, Georgia; St. John's Church, Stamford, Christ Church, Watertown, and St. Mark's Church, New Britain, Connecticut; two unnamed churches in the Diocese of Georgia; *Christ Church, Pottstown, Pennsylvania; St. David's, Manayunk; The Atonement, West Philadelphia; St. John's, Northern Liberties; Grace Church, Mt. Airy; St. Luke's Church, Germantown; St. Mary's, West Philadelphia; St. Paul's Church, New Orleans, and another church in the Diocese of Louisiana; St. Mark's Church, Evanston, Diocese of Chicago; St. Anne's, Annapolis, Md.; St. Paul's, Chestnut Hill.*

ST. MARY'S, HAMILTON VILLAGE,
ABANDONS PEW RENTS

At a regular meeting of the vestry of St. Mary's Church, Hamilton Village, held January 14, 1920, a resolution was unanimously passed declaring that after March 25, 1920, the day upon which contract for pew rents expired, there should be no more rented pews. Hereafter the parish will be supported by the free-will offerings of the members and worshipers at St. Mary's.

CHURCH OF THE INCARNATION,
MORRISVILLE

The Nation-Wide Campaign has done much for this mission in increasing interest in the work both inside and out of our local congregation and in adding to the revenues for support of the same. For the year 1919 the aggregate amount pledged for envelope contributions was about \$500. For 1920 we have \$1,227 promised for local support, and \$281.40 for work outside. Easter offering this year, \$302.50, as against \$170 last year; Sunday-school Lenten offering, \$52—last year, \$15. Our committee did not get in the amount of previous preparation that should have been made if we had not been so earnest to start on December 7th. However, we are continuing this committee of eighteen members with bi-weekly meetings and continuous follow-up work and intend that it shall be permanent. I think this continuance of more value, in inciting interest in the services and activities, than the initial canvass.

SEAVER M. HOLDEN,
Priest-in-Charge.

WORLD CONFERENCE ON FAITH
AND ORDER

The World Conference on the Faith and Order of the Church of Christ seems assured, and a preliminary meeting to discuss how best to proceed further, and perhaps to fix the date and place of the world conference itself, will be held, God willing, at Geneva, Switzerland, August 12th (Western calendar), 1920. All the great family groups, save one, of the Churches which worship Jesus Christ as God Incarnate and Saviour will be represented by delegates from every quarter of the earth, and of almost every race and every tongue. Invitations have been sent to, and been accepted by, all Europe, Australia and America, all Christian Asia and Africa, and the islands of the sea. The languages of the various delegates will be English, French, German, Swedish, Norwegian, Danish, Dutch, Italian, Russian, Greek, Roumanian, Bulgarian, Serbian and perhaps Armenian and Arabic.

BISHOP DELANY CONFIRMS

Visits St. Barnabas' Church, Germantown,
and Confirms Class of Thirty-three—
Delighted with Visit

Sunday, April 11th, was a red letter day in the life of St. Barnabas' Church, Germantown. The people had as their guest for the entire day the Rt. Rev. Henry B. Delany, D.D., Bishop-Suffragan of North Carolina.

The following program was carried out by the Bishop:

7.00 A. M.—Celebrant at the Holy Communion at St. Barnabas'.

10.30 A. M.—Spoke on his work at St. Luke's Church, Germantown, the Rev. Samuel Upjohn, D.D., rector.

4.30 P. M.—Visited St. Mary's School for Colored Girls, 6138 Germantown Avenue, Sister Leila Mary, founder, and addressed the children.

8.00 P. M.—Confirmed a class of thirty-three at St. Barnabas'.

This last service was the crowning event of the day. The church was crowded (seating capacity is 350) with many standing in vestibule and gallery.

The Bishop gave a vivid description of the conditions and needs of his work, and asked the people to remember him in their prayers.

At the close of his address the priest-in-charge, the Rev. E. Sydnor Thomas, made an urgent appeal for financial help for the Bishop and his work, asking that \$100 be given there and then. The people responded with an offering of \$99.85, just 15 cents short of the amount asked.

The Bishop was given a check for \$100, and he expressed himself as being delighted with the hearty welcome and substantial help received from the people at St. Barnabas'.

EMMANUEL SUNDAY-SCHOOL
BREAKS LENTEN OFFERING
RECORD

Emmanuel Church, Holmesburg,
Philadelphia, Pa.

Rectory: 7903 Frankford Avenue.

April 20, 1920.

My dear Bishop:

I think you will be glad to hear that our Sunday-school offering for missions this Lent is more than five times greater than last year and far exceeds anything before attempted in the history of the parish.

With kindest regards,

Very faithfully,
SYDNEY GOODMAN.

CITY MISSION'S FIFTIETH ANNIVERSARY

Services to be Held at the Diocesan Church, on Wednesday, May 12th—
Condensed History of the Work

You are invited to attend the Fiftieth Anniversary Service of the Philadelphia Protestant Episcopal Mission, to be held at the Diocesan Church of St. Mary, Broad and South streets, on o'clock. The preacher on this occasion will be the distinguished Superintendent of the Baltimore City Mission, Dr. R. F. Humphries.

At 1 o'clock, on the same day, the Board of Council of the City Mission hopes to entertain at luncheon the officers of many of our affiliated and co-operating societies.

So reads the invitation to the Mission's anniversary service, published in *The City Missionary*, spring and summer number, issued in April.

The Rev. M. Cresson McHenry, general secretary, has written a condensed and instructive history of the Mission. His article, clipped from the *City Missionary*, follows:

The City Mission was founded by the Rt. Rev. William Bacon Stevens, D.D., in 1870. Its purpose was threefold. First, to establish missions in sections of the city where the ministrations of the Church were needed. Second, to minister to inmates of hospitals, homes, prisons and the penitentiary. Third, to make house-to-house visitations, especially in the poor sections of the city, with a view to bring the unchurched into parochial relations with the parish in which they lived.

As a result of the early activities of the Mission, there were established what was known as the Central Mission, 225 South Ninth Street, where regular Sunday services were held; the Franklinville Mission, now Christ Church, Franklinville; the Clay (Colored) Mission, Vine and Twelfth streets; the Chapel of San Sauveur (French Mission); the Chapel of Our Merciful Saviour, Camac and Norris streets, now the Church of the Annunciation at Twelfth and Diamond streets; the Free Church of St. John, Frankford Road; St. Mary Street (Colored) Mission; the German Mission, 225 South Ninth Street, and St. Barnabas' Mission, Haddington.

The public institutions in which services were held and inmates were visited were the Old Man's Home, Blockley Almshouse County Prison, Newsboys' Home, Howard Institution, Soldiers' Home, Pennsylvania Hospital, Magdalen Asylum, House of Industry, Northern Home, Old Man's Infirmary, House of

Refuge and Home for Aged Colored Folks.

In the first year 14,000 persons were visited in a house-to-house canvass by the missionaries and lay visitors of the mission.

Charity was not a feature of the City Mission at first; but it was made necessary by the character of people among whom it worked. It was found necessary to distribute material bread before our charges could be fed the Bread of Life.

The need of material and medical aid became more and more imperative until the City Mission became the largest charity society in Philadelphia and remained so until the Society for Organizing Charity, under Miss Richmond, took the lead by changing its work of organizing charity societies to specializing in charity work. Miss Richmond was greatly aided in this specializing work by the officers of the City Mission.

The City Mission is a society of general practitioners who specialize in bringing souls into the Kingdom of Christ. Its agents are found in the highways, the byways and all sorts of unexpected places of life, seeking souls for the Master. Its work is interdenominational and it co-operates with every branch of the Christian Church.

This institution, which began its career so modestly fifty years ago, has made a place for itself among the greatest missionary enterprises of the nation as well as the Church.

It has now four general departments—the Missionary, Charity Relief and Sick Diet, Tuberculosis and Convalescent.

The institutions under the care of the corporation are the Old St. Paul's Church, 225 South Third Street, the Home for Consumptives, Chestnut Hill, and the James C. Smith Memorial Home, Oakbourne.

AMERICANIZATION MEETING

Speakers Tell of Work Among the Foreign-born and Urge Continuing and Enlarging the Efforts

A meeting in the interest of Church Work among Foreign-born Americans was held in the Church House, on Monday, April 12th, at four o'clock, under the joint auspices of the General Department and the Diocese Board of Missions. The Rev. W. C. Emhardt presided. In his introductory remarks he outlined great opportunities for foreign work in the Diocese of Pennsylvania.

The Rev. Elliot White, St. Mark's Church, who has been director of Polish work for some years, made an ad-

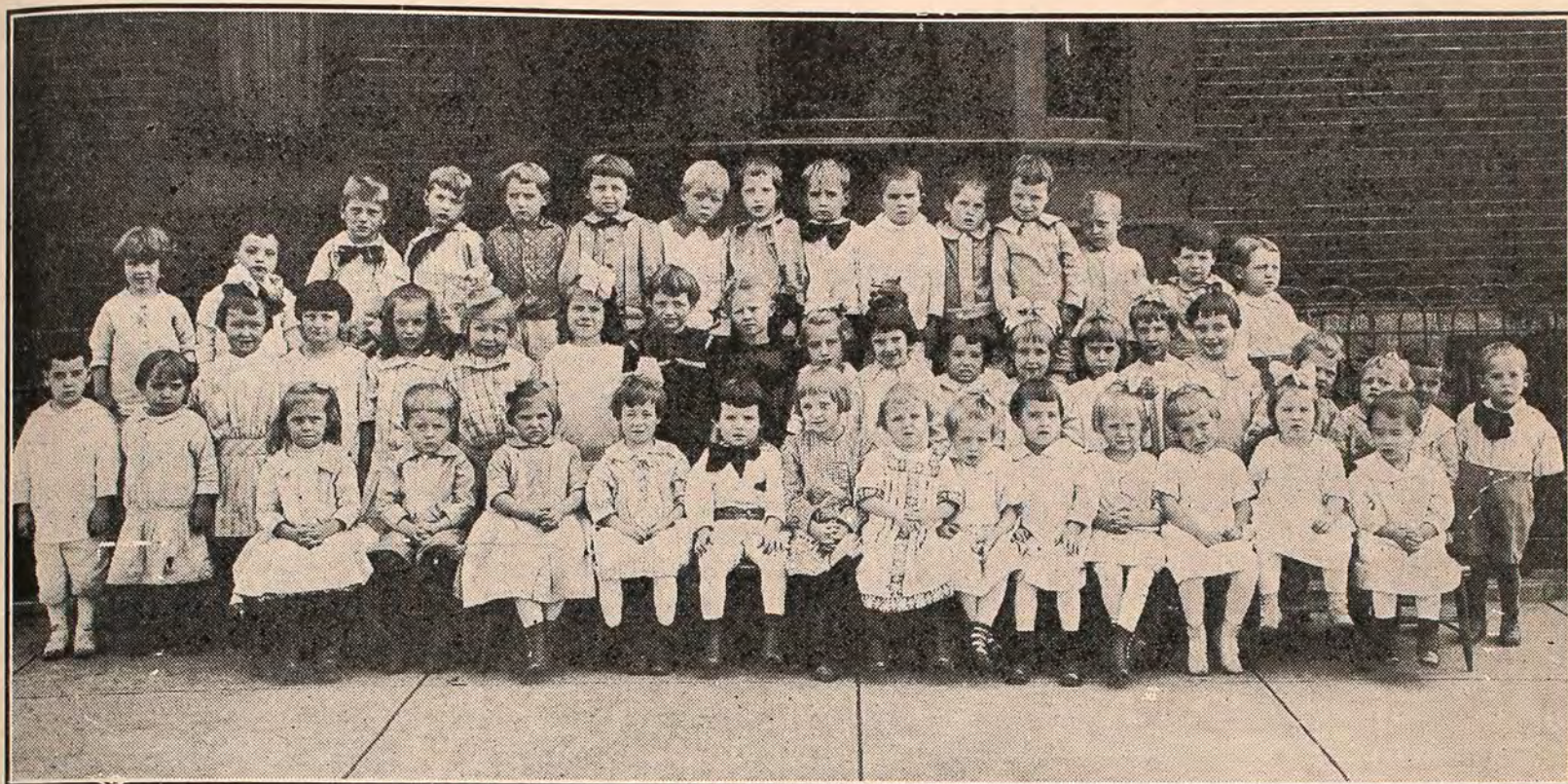
dress in which he outlined what had been done among the Poles in the Diocese. After Father White had told of the success of the work among the Poles in the Church of the Advent, St. George's, Richmond, and St. Valentine's, he set forth as his opinion that the Church had every opportunity for continuing and enlarging this work, owing to her tactful policies.

The Rev. Dr. George Herbert Toop, Church of the Holy Apostles, emphasized the fact that the assimilation of the foreigner is a problem which every parish must approach, and it must be done through neighborliness.

Dr. Hammaraskold, of the Department, pointed out the distinctions which we are to make between the various classes of foreigners. He said there are three stages in the process of Americanization. First, that in which the foreigner is in a segregated community with no contact with Americans. The expectations with which he came to America are usually disappointed at this stage. Second, when he begins to learn a little English he can get a better job, he gets into the position of comparing America with the homeland. It is a period of criticism and hesitation. Sometimes his verdict is pro-American, sometimes not. The third stage is when, through the influence of environment and unconscious assimilation, he becomes a real part of American life and so far an American. This continues until he cannot be regarded in any sense as a foreigner. With respect to Scandinavians, Dr. Hammaraskold pointed out that they were very anxious to learn English, and that work among them should always be on that basis with only enough of the Scandinavian language to secure their interest. He said the Episcopal Church has a great opportunity for work among all classes of foreign-born because the greater majority of them are from countries Episcopally governed and accustomed to liturgical services. He emphasized the need for workers who not only can speak the foreign languages but who sympathize with the people.

The meeting concluded with remarks by the Rev. Llewellyn L. Caley.

For all who are troubled over the mysteries of the Christian faith, Daniel Webster's pertinent reply to his interrogator may come with convincing force. "Can you understand the twofold nature of Christ?" he was asked. "No," was the reply. "I should be ashamed to acknowledge Him as my Saviour if I could understand Him. I need a superhuman Saviour—one so great and glorious that I cannot comprehend Him."



CHILDREN OF ST. GEORGE'S KINDERGARTEN

ST. GEORGE'S CHURCH**Daily Kindergarten a Feature of the Work
—Help Needed to Push the Activities**

Editor of THE CHURCH NEWS:

I am sending you herewith the picture of our daily kindergarten conducted in the basement of St. George's Chapel.

Bishop Whitaker sent me here in November, 1901. It was quite a deserted place with poorest surroundings. The building ended with the chimney, with no basement.

I worked there five years, during which the building was enlarged and improved. In the last year I started a daily kindergarten, which was successful from the beginning. When the work of St. George's Mission was transferred to this place, I did not abandon it as was suggested at the time, but held on to the kindergarten and a small Sunday-school with a half dozen families.

Out of this has grown a congregation of 135 members, a Sunday-school of 240, with several groups of young people, like Boy Scouts, Girl Scouts, a choir, and a Chapel Guild, and the kindergarten numbering within the last few years from 50 to 60 pupils.

The picture shows the normal attendance in good weather. It was taken by an itinerant artist who happened to be wandering by one day.

This group is made up of many nations, and of various religious beliefs, with a sprinkling of Roman Catholics.

During the last fourteen years of its existence it has grown better yearly, under Miss Ethel A. Ott, its only teacher. The hearts of many mothers are centered on the chapel. The chil-

dren begin to come to kindergarten at 3 and leave for the public school at 6. Thus there have been many graduating classes for the last ten years into the public school from the kindergarten, which has become famous here for its output. The principal and teachers of the public school are delighted with kindergarten graduates.

Of course, you can see the effect this kindergarten has in the missionary work. Most of them get attached to the Sunday-school and eventually become members of the Church.

My task has been to raise from \$400 to \$500 a year, towards the salary of the teacher. It is only the last year that we raised her salary from \$50 to \$60 a month. She is most invaluable, not only as a teacher, in which work she is unsurpassed, but she is really quite "a mother in Israel."

The neighborhood contributes the balance needed partly for salary and partly for materials which are very expensive.

It is becoming harder and harder for me to raise the above sum, and the object is to place the matter before those interested in such work.

I should be delighted if they would come and see the work for themselves.

Sincerely yours,

A. J. ARKIN.

ST. CYRIL'S CHAPEL, COATESVILLE**Parish Building Needed for Work Among
Colored People—Congregation Grows**

Here, in this chapel, the Church's work for colored people, in Coatesville,

is being carried on. It is intensely interesting. The chapel, which is in the rectory, 840 East Chestnut Street, is in a splendid location. There is ground enough for church and parish building.

While there are two Methodist and two Baptist churches in the town, there is no social work of any kind being carried on among colored people, except what is being done through St. Cyril's. The priest-in-charge, the Rev. Mr. Jackson, began his work last July. By entering into the social life of the people, he has made himself a power for good in the community. He has organized a body of young men, numbering sixty at present, into The Young Men's Community Club. They have rented a part of the old Y. M. C. A. building (white); are paying \$25 a month for it; have purchased and paid for furniture to the amount of \$200.

The chapel has become too small for the night congregations. But what is most needed is a parish building. With such an instrument, we could easily capture the colored population of Coatesville.

Coatesville has two steel plants and the Rev. Mr. Jackson is always in demand to speak to the men working at the mills. He has been appointed health inspector, among colored people, by the mayor. That in itself is a testimony to his worth, and gives him a unique position in the community.

There is a class of twenty, awaiting the Bishop's visit, for Confirmation.

Seamen's Church Institute Well Launched During Marine Week

The plans for the establishment of the Seamen's Church Institute of Philadelphia were given great impetus and encouragement by the events of the week of April 12th-17th, and the exhibit "Afloat and Ashore," held under the auspices of the institute at the former Parkway Building, Broad and Cherry streets.

More than eight thousand persons attended the exhibit, which was given emphasis by the accompanying exhibits of the Navy and the U. S. Shipping Board, the Department of Wharves, Docks and Ferries of the City of Philadelphia, and the Merchant Marine, represented chiefly by the loan exhibit from the Hog Island Shipyard. Also, the loan libraries for vessels of the American Merchant Marine prepared by the American Libraries' Association were exhibited; and the recruiting branches of the Army, the Navy, and the U. S. Marine Corps, were represented. The programme for the week developed most smoothly and the co-operation shown by the many Hostess' and Aides' Committees who participated, was most encouraging.

On Thursday evening, April 15th, Mayor Moore spoke on behalf of the institute, at a meeting held in the Arch Street Methodist Church, close by the exhibit. Bishop Rhinelander, as the honorary president of the institute, presided at this meeting, and one of the features of the occasion was the presentation of the charter to Mr. Alexander Van Rensselaer, as lay president, by Mr. Joseph Carson, counsel for the Board of Managers.

On Tuesday, April 13th, at the Bellevue-Stratford, Mr. Van Rensselaer gave a luncheon to meet the officers and managers of the Seamen's Church Institute. The speakers included Bishop Rhinelander, Mr. John Gribbel, Mr. Edmund L. Baylies, president of the Seamen's Church Institute of New York; Mr. W. P. Conlen, chairman of the Marine Committee of the Chamber of Commerce, and the Rev. Percy R. Stockman.

Many encouraging developments, favorable to the plans of the institute, have followed the exhibit; and the favorable impression it made is being substantially expressed by various individuals. A benefit performance of the Mask and Wig, held at the Academy of Music on Tuesday evening, April 27th, was one of the results of the interest aroused through Marine Week. Five separate funds for the building plans were started during the week, including a fund to endow a free bed in one of the dormitories, started and contributed to by the seamen themselves. Another, to

place a room in the building in the name of the Tuesday Missionary Bible Class, was inaugurated on Wednesday evening, April 14th, by a lecture given at Wither- spoon Hall by Mr. George H. Streaker, on "The Genius of America," or "America's Return to the Sea." It was arranged under the auspices of the class, and the pledges and contributions from the friends of the class have already brought nearly \$500 into the fund. A third fund was started to name a room in memory of the Army and Navy men whose lives were lost in the great war; and yet another to place a room in memory of the men of the Merchant Marine sailing from the port of Philadelphia, who have lost their lives at sea.

Many favorable comments from the seamen themselves, and practical men of the shipping industries, approving the exhibit and endorsing the plans of the institute, have been received.

On April 11th and 18th the Rev. George W. Davenport spoke for the institute at the following churches: Old Christ Church, Gloria Dei (Old Swedes'), Church of the Atonement; St. Paul's, Chestnut Hill; St. James's, Twenty-second and Walnut streets; and St. Philip's, West Philadelphia.

The Rev. P. R. Stockman, acting superintendent of the Seamen's Church Institute of Philadelphia, is making appointments to speak to guilds, auxiliaries, groups and churches. Within the near future he is to speak to the auxiliaries of the Incarnation and of the Resurrection; and in the Church of the Redeemer, Bryn Mawr, and at a community service to be held at Wyncote on May 9th.

It is expected that the pictures showing the work of the Seamen's Church Institute of New York will be exhibited in the Parish House of St. Luke and the Epiphany in connection with the Diocesan Convention.

It was announced, also, that a School for Navigation, which is to become an integral part of the building, is to be given in memory of the late John A. Brown, Jr.

A VISIT TO SEAMEN'S MISSION

Girls Sing for Sailors and Young Men "Boosts" the Mariners

Following is a letter from a young man to a friend:

"I had a real diversion yesterday. Some girls had been after ——— and me to go to the Sailors' Home some Sunday afternoon and play for them, so they picked on yesterday, and I saw

visions of a throat-cutting party when I found where we were to go. It was at the Seamen's Institute, Front and Queen streets. We met the girls and got there all right, and as soon as I arrived there, from 5 P. M. until 9 P. M., there was not a minute to spare.

"The rector of Old Swedes' was there and he did not miss a thing. There were all nationalities, and such a husky bunch, ranging from lads of 17 to grizzly old sea pirates.

"The chaplain does not mince words a bit, but gives orders, and when he found the girls were there to sing and . . . to play and I was mere scenery, he changed my plans entirely. He said, 'Go over and boost them along over there; they are not singing.' So I boosted them all my fair young lungs were worth. Again he said to me, 'Get around among those fellows, find out their nationality and what boats they are on.' I was getting accustomed to it and was agreeably surprised. Some were delightfully cultured and pleasant, others indeed witty (oh!), and a few sullen. The chaplain said, joshing me, 'You are fine, see if you can't get some of them to sing or something,' so I swooped down again. I found them shy until a big Swede volunteered to sing if . . . could play it. I assured him that . . . could play anything, and that Swede, with his basso profundo, most rattled the windows.

"Next I found a one-man band and . . . played a lively march, accompanied by the one-man band. The band consisted of two large tablespoons, manipulated in some peculiar way. He carried his own spoons, and if he had not been discovered I guess it would have spoiled his day. My big discovery came at the end. I found a juggler. He juggled chairs, a table, a lighted newspaper made in cone shape. He was a star. He brought down the house, cheer after cheer.

"In the front row sat a young cherub. I walked around to him and made him talk and found he was a Dane. He said he could sing the Danish hymn, but . . . had to acknowledge he could not play that, so the young Dane had to go it alone. He did, and got away with it.

"Entertainment over, then supper. I was asked to serve. The coffee went surprisingly fast, and . . . declares that one fellow drank eight cups, actual count. Ice cream was handed out unstintingly.

"Just as I had figured the day's work was done, church was announced and we were all to sing in the choir, . . . at the organ. They were all reverent and many followed the service in a familiar manner. It was a peculiar day, but enjoyable, and I am glad we were asked to come again."

Eighty Parishes and Missions Had Filed Nation-Wide Campaign Returns up to April 24th

It has been thought that it might be of interest to supplement the report as to the status of the Nation-Wide Campaign contained in the April number of THE CHURCH NEWS. That report was dated March 16, 1920; the present statement will bring that down to cover April 24, 1920.

In March only fifty-eight of the one hundred twelve parishes and missions which had made the Campaign had filed returns of their pledges and expectations; this number has now been increased to eighty, justifying the belief that practically all of the rest will make their report and furnish the information as to their pledges in the near future. The amounts of pledges and expectations reported in March was \$224,561.95; the amount of pledges and expectations at the present time is \$387,900.16, in addition to which we know of a contribution of about \$40,000 additional from one of our larger churches so that our total that may reasonably be counted on, now has grown to \$427,900.16. As against the eighty-three parishes and missions which had made payments on account in March, one hundred twenty or about two-thirds of the total number have now made payments on account. This is encouraging evidence that most of our parishes and missions are getting adjusted to the new financial system. The total actually received and credited on the quotas of the different parishes amounts to \$107,622.63; in addition payments have been made which for different reasons have not been credited on the quotas amounting to \$12,246.56, so that the total of \$119,869.19 has now been received for the Nation-Wide Campaign as against a total of \$175,008.45 on March 8th. In addition there will be received within a few days a contribution from the Sunday Schools which last year totaled about \$40,000, and this year are likely to reach a sum considerably in excess, so that the total receipts for the Nation-Wide Campaign in its various branches are likely before the end of the month to considerably exceed \$160,000. In view of all these facts, the estimate made last month of \$650,000 seems more nearly in sight than it was at that time.

In the next number of THE CHURCH NEWS it is hoped that a statement can be prepared showing the contributions to our different institutions which are credited on the quotas of the different parishes.

Meanwhile, as an encouragement to the other parishes in the Diocese, the following list has been prepared showing the names of all the churches which have either pledges covering the full amount of their new quotas, or (in the case of two or three) have written that they expect to be able to meet their quotas. These constitute a genuine roll of honor among our parishes. It will be noted that they include a half dozen of our larger parishes, and a half dozen of the intermediate parishes or missions, and, perhaps best of all, a dozen of the smaller of our missions—seeming to indicate that where the Nation-Wide Campaign program is carefully tried, splendid results may be expected, not only in the larger churches, but quite as much among the smaller ones.

Christ, Philadelphia

St. Bartholomew, Wissinoming

St. Cyprian, Elmwood

St. Gabriel's, Feltonville

St. George's, Venango

St. Mark's, Locust and Sixteenth Streets

St. Martin's-in-the-Fields, Chestnut Hill

St. Paul's, Chestnut Hill

St. Titus', Elmwood

Trinity, Centre Hill

St. Stephen's, Clifton Heights

St. Cyril's Chapel, Coatesville

St. Paul's, Oaks

St. Wilfred's Dolington

St. Luke's, Eddystone

Edgley Chapel, Edgley

Feasterville, Feasterville

Grace, Hulmeville

Advent, Kennett Square

Atonement, Morton

Emmanuel, Quakertown

St. David's Radnor

St. Columba's, Southampton

St. Thomas's, Whitemarsh

In a very special roll of honor should be placed St. Luke's, Eddystone, which is the only parish or mission which has at this date paid its quota in full; there are, however, several, including two or three of the larger parishes, which will probably reach that point before long.

ST. LUKE'S, EDDYSTONE, FIRST TO PAY ITS FULL QUOTA

St. Luke's, Eddystone, is the first parish in the Diocese to pay its full quota in the Nation-Wide Campaign to the executive offices.

Last year the parish paid \$63.09 as its apportionment.

This year it paid its full quota of \$101.69.

Next?

DEAF FOLK AID CAMPAIGN

Two-thirds of All Souls' Communicants Pledged to Definite Giving

All Souls' News, the publication of All Souls' Church for the Deaf, says of the Nation-Wide Campaign:

While, because of the wide distribution of our people all over the city and its suburbs, it was not practicable to carry on a house-to-house visitation to interest all in the Nation-Wide Campaign, still it is a great pleasure to know that our people showed much interest, and it is believed that more than three-fourths of those who have made All Souls' their church home, have been

reached thus far, and been induced to make some sort of a pledge.

The number taking up the duplex-envelope system is greater than ever—a total of 115 having adopted the system, and when many of these pledges consist of husband and wife on one pledge, it can be seen that the total is well around the two hundred mark—that is to say, two-thirds of our communicants are pledged to definite giving. Fifteen others pledged themselves through the old single envelope system, thus making the number pledged to definite giving larger. May we not hope later on to hear from the one-third that as yet has not made any sort of pledge? And time alone can tell how many will keep up their pledge.

Church Service League Conference

Men and Woman of the Diocese Hear Able and Instructive Addresses at Holy Trinity on Work and Aims of the League—Ladies Explain Their Organizations—"The Church News" Presents Full Text of Addresses by Mr. Brown and Dr. Sturgis.

The Church Service League, its present work and its aims for the future were fully explained by able and well-informed speakers at a conference of men and women of the Diocese in Holy Trinity Church on Wednesday afternoon and evening, April 21st. The church was well filled at both sessions. The program was so attractive and instructive that many of the congregation carried copies home for future reference.

The next step is to form a working unit. This unit should be in effect a parish council in which men and women work together. The men's section of the council should be the means of co-ordinating all work among men of the parish. In the women's section, all the societies in which women work in the parish should be represented. In this way the women's section will become a unit of the Church Service League.

THE CHURCH NEWS, through the kindness of one of the most active ladies in the Church Service League, has the privilege of presenting in this issue the full text of two addresses that were delivered at the evening session by Mr. Reynolds D. Brown, Executive Secretary of the Diocese, and Dr. William C. Sturgis, Educational Secretary, of New York. THE CHURCH NEWS gladly gives the extra space to these addresses because the editors realize their importance, and publish them in the hope that all who heard the addresses will read them again, and those who were not privileged to be present will also read them and give them prayerful and careful consideration.

The ladies who made ten-minute addresses at the afternoon session, explained the history of the organizations they represented, and told what they are doing today and what they hope to accomplish in the tomorrows in connection with the Church Service League. The Rev. Dr. Louis C. Washburn, of Old Christ Church, who presided at the afternoon session, warned the ladies that he intended to tap a bell a minute or two before their ten-minute time for speaking expired. He did not have to tap the bell, for the ladies kept within their time and Dr. Washburn complimented them upon that fact.

The program in full follows:

CONFERENCE OF MEN AND WOMEN OF
THE DIOCESE OF PENNSYLVANIA
Holy Trinity Church, Nineteenth and
Walnut Streets.
Wednesday, April 21st, Afternoon and
Evening.

Afternoon, 2.30 P. M.

Presiding Officer, Dr. Louis C. Washburn

Opening Hymn491 (old hymnal)

Prayers

Ten-minute Addresses by representatives
of the organization composing the

Church Service League

For the League....Mrs. J. Willis Martin

For the Woman's Auxiliary,

Mrs. J. Alison Scott

For Religious Education,

Mrs. Henry A. Pilsbry

For the Girls' Friendly Society,

Miss Margaret McF. Lukens

For the Daughters of the King,

Mrs. A. A. Birney

For the Church Periodical Club,

Miss M. E. Thomas

Hymn261 (old hymnal)

For St. Barnabas' Guild for Nurses,

Mrs. E. B. Leaf

For the Church Mission of Help,

Dr. W. H. Jefferys

The Scope of the Church Service

League and the Opportunities it

Offers for Service,

Mrs. John W. Howell,

of the National Church Service League
The Church School Service League,

Miss Cheston

Hymn143 (old hymnal)

For St. Andrew's Brotherhood,

Benjamin F. Finney

How the plan works in the Rural

ParishRev. N. B. Groton

Supper, 6 P. M.

Holy Trinity Parish House

EVENING SESSION, 7.30 P. M.

PROGRAM

Presiding Officer—

Rt. Rev. Philip M. Rhinelander

Hymn582 (old hymnal)

Prayers

Organization of Parish Councils,

Dr. Mockridge

Relation of the Church Service League

and the Executive Council to the

Community of the Diocese,

Mr. Reynolds D. Brown

Hymn253 (old hymnal)

Survey of the Task Before Us,

Dr. William C. Sturgis

BenedictionBishop Rhinelander

MR. BROWN'S ADDRESS

"Relation of the Church Service League and the Executive Council to the Community and the Diocese," was the subject of Mr. Brown's address. He said:

"I want everyone who goes away from this meeting to go away with the idea that there are certain definite things that

he or she can do to help in the work of our parishes, and I think I may briefly state four things which everyone can do and which, if they will do, will mightily assist the work of our Church in this Diocese.

"The first thing has been referred to this afternoon by Mr. Groton and this evening by Dr. Mockridge. We ought to have in every one of our parishes, certainly in every one of any size, a Parish Council. Dr. Mockridge has told us how it has worked in his large parish; Mr. Groton told us this afternoon how it works in a small country parish. It can't fail to help the work of the parish to have the representative men and women of the parish gather together in charge of the work of that parish, and I ask each of you, clergyman and layman and laywomen, to carry home to your own parish the thought that if your parish is going to fall in line in the forward movement of the Church one of the first things to do is to form one of these Parish Councils and see how it will help in the life of the parish.

"Now, the second thing is a different matter. Some reference has been made tonight to the Nation-Wide Campaign. Many of you know that on the evening of the Convention in St. Luke's Church, as a part of the missionary meeting which by the canons or general orders of the Diocese is always held on the evening of the first day of the Convention, there are to be a series of addresses by eminent speakers on the Nation-Wide Campaign. I suppose that I am not an unbiased witness with respect to the possible values of the Nation-Wide Campaign. I firmly believe that such a meeting as we have had this afternoon and this evening, of laymen and clergymen from all over this Diocese, representing about half of the parishes in the Diocese, never would have been held had it not been for the influence of that Nation-Wide Campaign; and I ask each person here, seriously and earnestly, to attend the meeting on the evening of the first day of the Convention, May 4th, at St. Luke's Church, in order that you may there hear from competent speakers the full developments of the Nation-Wide Campaign, what has been accomplished to date and what it is proposed to try to accomplish in the future. I hope this invitation will be accepted by everyone here. I am sure that you will be interested and I hope you will be pleased at the statements that will there be made.

"In the third place, one of the matters

that, as Executive Secretary, I have had something to do with, is the matter of our diocesan CHURCH NEWS, and I am almost ashamed to say that some months ago, when we took the matter up, we found that in this Diocese of our, with 60,000 to 70,000 communicants, we had a Church paper with a total list of subscribers amounting to about 400. It is almost incredible. I believe myself that one reason at least for that pathetic result is the fact that the numbers are distributed gratis in most of our parishes, and American human nature is such that what you can get for nothing you do not pay for. I am going to ask everyone here who is not now a subscriber to THE CHURCH NEWS to send tomorrow to THE CHURCH NEWS, addressed at the Church House, his subscription for THE CHURCH NEWS for one year, and I am mightily interested to see how many answers we are going to get. We must have three or four hundred people here tonight and that is nearly the total present subscribers to THE CHURCH NEWS. There is not a person here who will not be much interested in each number of THE CHURCH NEWS concerning the affairs of the Diocese.

"Now, the last thing and the thing which I was really supposed to speak about, is this: There are two movements which have been going on in the General Church and in our Diocese in the last year, first, in the direction of co-ordination of our various activities, and second, in the direction of aiming that men and women shall unite together in our Church activities.

"In the General Church, as most of you know, the new Council is divided into departments and those departments have the exclusive charge of all the work done by the General Church throughout the country, and in those departments men and women equally are members.

"As you heard tonight, in our various parish councils the same principle obtains, namely: first, that the Council has jurisdiction over all the work of the Church, and second, that men and women sit together in the parish councils. Now those two results are also being aimed at in our Diocese. We have had for a year our Executive Council. It seemed wise when it was instituted a year ago to, at the time, limit its powers very much, because we were fearful that if we gave it too much power it might offend the propriety of those conservative people who looked on it with some doubt at first and therefore the canon intentionally and deliberately conferred on it only very simple power.

"The year that it has been in existence shows that it ought to have the same powers exactly that the Council of the General Church has. With reference to the missionary work that is carried

on in the Diocese, we ought not to have a half dozen different bodies going by the names of committees and commissions and boards, each one concerned with a part of that missionary work. It all ought to be under the responsible supervision of one body. A canon will be introduced at this coming Convention which will enlarge the powers of this Council and will make it the supervising body of all the missionary, educational and social service work in this Diocese.

"As to the relation of the women to this undertaking, there has been very careful consideration. I think everyone feels that the men and women of the Church, both in the parishes and in the Diocese, have stood apart too far in their respective shares of the work, and yet, when it comes to the question just how far the men and women should be brought together in those works, very interesting questions arise. For example, I understand that certain members of our Convention propose to bring before our Convention the question of whether the women of our congregations should be eligible as members of the Convention. Now, there may be much to be said both pro and con, on that question. Perhaps the most serious objection to it is the fact that if it started no one can tell where it would stop. I am afraid that some of our lay members would cheerfully resign their places in favor of some of our lay women and the Convention might turn into a kind of a women's missionary undertaking. That would not be a desirable result. It may be that we will come to it. But our Council, having considered the general question, came to this conclusion: that the right course at the moment is to follow the same thought which has been adopted by the General Council in New York; that the Council itself and the Convention itself shall for the time being continue to be made up wholly of our men; that the Council shall be divided into departments, which departments shall really do most of the work of the Council, and that in those departments men and women shall join together in the work of the Church. Now, a canon embodying that thought is going to be presented at the next Convention.

"The fourth and last thing that I want to ask each of you here to do is to interest yourselves in the passage of that canon. As far as I know or have heard, I have not heard of any objections to the canon, but, in confidence, conventions are very uncertain things and our Convention is made up of a great many people who are here tonight and whose views are very difficult to predict and to prophesy. I believe it would be a splendid thing if each of you here who believe that this co-ordination of the work of our Diocese and this combination in the work of our Diocese—of men

and women—believe that that is a good thing, would see to it that the delegates who represent your parish in the Convention that meets in two weeks, are prepared to vote for that program, and see that it goes through. There is no doubt that it will go through, and I believe that when the men and women of our Church sit down together in Philadelphia to settle the problems which are now settled separately by the men and the women, we are going to see a wonderful improvement in the Diocesan undertaking. I believe that when we combine the business judgment of the men with the enthusiasm of the women we will get results that we never have half had in the past, and I look forward to that result beginning to be consummated as soon as these new canons are adopted."

Mr. Brown quoted the following from a letter written by Mr. A. J. County, who had expected to make an address, but was detained in Washington:

"Having put our hand to the plow through the World-Wide Campaign of the Church, we must and will see it through in doing the Church's full duty. If we wish to be called conservative we can do nothing but appear wise and be polite. If we wish to be called radical we can attempt to change everything merely for the purpose of change, and waste our vitality and devotion on mere machinery. Between these two we must choose our road and travel it. We therefore say, both men and women, to the Bishops and leaders of our Church, our motto is that of General Wayne at Stony Point: 'Lead me forth.' We men and women, fully appreciating our responsibility to God and humanity, say very sanely at the beginning of 1920, 'Lead us forward in this splendid work for God and humanity.'"

"You will soon have the pleasure of hearing Dr. Sturgis. We have reserved the best until the last because we want you to go away with a feeling of the work that lies ahead of the Church, if we are willing to do it."

Mr. Brown closed with a summary of the four points mentioned in the beginning of his address.

DR. STURGIS' ADDRESS

Survey of the Task Before Us was presented by Dr. Sturgis, who said:

"If, if you are willing to do it! That is the whole thing. That is the only 'if' that has any importance—is the only 'if' that matters in the least degree. Willing, willing in the day of God's power! I never see the Survey, I never read it over without thinking of those words. Some of us sat for three hours this afternoon listening to various men and women stating the objects and the aims of certain great national, active Church organizations. I wonder if others be-

sides myself were impressed with the extraordinary unity of the aim of all those divers organizations.

"Let me put that aim, that one aim, as simply as I can. It seems to me that those organizations exist to increase the visible supply of righteousness in the world; in other words, to make more Christians and better ones. I don't believe that we could put it more simply than that. Righteousness is a commodity which has always been deficient. There never has been enough of it in the world to go round. There never have been enough Christians in the world to establish the Kingdom of God. That is the trouble that always has been the trouble with the world. There never have been enough Christians in the world to establish the Kingdom of God. They are the only people who can establish it and there never have been enough, and the object of all these organizations is to see to it that henceforth there are enough to establish that Kingdom.

"I say that that has always been a lack. It was so before the war, long before the war. It was so just before the war. I fancy that if there had been enough real Christians in the world in the year 1913 the war would never have occurred. It couldn't have. I suppose that it is also perfectly true, at least you and I are convinced of it, that we went into the war and the war was waged by the Allied Nations in order to increase the visible supply of righteousness and peace throughout the world. Of course we blundered into a very queer way of doing it, but that was what we set out to do. The queerness of the way that we adopted consisted in this: that the men all set themselves to wounding and maiming and poisoning and killing just as many other men as they possibly could, and the tragedy of that queer method was that in the process of carrying on the war they probably killed a great many Christians as well as people who were not Christians, and that when the war was over the number of Christians in the world was probably less than at the beginning of the war. Now that is a very extraordinary and a very significant thing. Granted that the war was waged in order to make war forever afterwards impossible; granted that the war was waged, and you and I were convinced that we were helping on the war, in order to bring the Kingdom of God nearer and to establish peace and righteousness through the act of Christians, yet there were fewer Christians at the end than at the beginning and we had practiced queer methods to obtain the result.

"However, regard that peace for a moment. Finally, the armistice was

signed. We had all been fighting and working up to the top notch of our ability for four years. What was the result of the signing of the armistice? An immediate let-down of morale. That was the story which came from overseas. The moment the soldiers knew it, that instant some very drastic means had to be taken to keep up the morale of the troops. We saw it in this country. We had all been working at top notch, the women doing what women always are doing, going around after the men and trying to correct their mistakes and mop up the mess. When the armistice was signed I found that the women as well as the men were dropping down to a lower level of endeavor than they had been on for four years.

"Last November I was asked to go to Boston and speak to the Junior League. I am a Bostonian and I always delight in speaking to Bostonians because I can say whatever I like to them. I was asked to speak to those girls because, as the president of the league wrote me, 'These girls, leaders in Boston, had been working at top notch for the war. Now peace has apparently come, with what result? These girls are looking forward to giving up all their activities except dinners, balls, dances. They say they have worked hard enough during the war and they are going to do no more.' She said, 'The morale of these girls has dropped to a low ebb. Come and do what you can to bring it up again.' There was tremendous need for it.

"If this Church of ours exists to increase the visible supply of righteousness in the world, to make Christians—if that is what we were in the war for, and when the war came to an end and we dropped all that work of increasing the visible supply of righteousness in the world and making Christians, no wonder we have fallen on evil times!

"The world is not a pleasant place to look at just now, and the reason is that all of us who were working for peace and righteousness and the coming of the Kingdom of God, say to ourselves, 'We have done enough work; now we are going to have a rest,' and the consequence is that the price of righteousness has gone up and the cost of making Christians is bigger than it ever was before. Let me illustrate in a way which can't help appealing to every single one.

"I went down town in New York the other day to get a pair of shoes. I saw a pair like those which four years ago I bought for \$7.50. The price was \$16.50. The result was I got an inferior pair at the price I paid before the war. We are doing that all the time. It strikes a sympathetic chord in the mind

of everyone. What is the reason? Well, I tell you one reason. During the war every shoemaker was working at top notch to provide shoes. The demand was great; millions of pairs were being used up. The war came to an end. The shoemaker said, 'I have been working ten hours a day all through the war. I am going to stop. I am going to strike for an eight-hour day. I am not going to work as long and not as hard.' Instantly up went the price of shoes. There were not shoes enough to go round and the reason was because the men who made shoes said they would not work as they had been for the last four years.

"The price of righteousness has gone up. The cost of making Christians has gone up, because we were working for peace and righteousness for four years at top notch; now the war is over and now we are going to settle down and have some fun. Summer is close at hand. We are thinking of vacation. Those vacations are going to be a time when we are going to forget all about religion, the cause of righteousness, and making good Christians, and go for a good time. You cannot do it without danger. This is no time to stop working; rather it is a time to work with more intelligence; to work longer hours, and work harder over your job and mine—the spread of Christ's Kingdom on earth among men.

"A man came into my office the other day and talked with me as to what he might read. 'Well,' I said, 'if you want something interesting to read, take the *Survey*.' I saw his face fall instantly. He said, 'Why, that is all about missions, is it not?' I said, 'Yes, there is nothing in it but missions.' He did not take it; he was not interested, and he was an epitome of the average layman. The average layman is not interested in this task of increasing righteousness and making Christians, and I wonder why. I have racked my brains to think why it is that the moment you mention the word 'missions' the average layman's face falls and he turns away. There his interest stops. He comes to church pretty regularly perhaps; comes to the Sacrament perhaps once a week, but mention missions and at once you feel you are out of touch with him. I suppose there are one or two reasons which occur to almost anyone. We have an entirely false, inadequate conception of what we call missions. Ask the average layman what picture instantly occurs to his mind when he hears the word 'missions,' a palm tree, a tall man with a black coat, top hat and white tie, and off in the distance a cannibal. I know that

is a fact. That is the picture. We go to a so-called missionary meeting. The chances are there is a hymn given out, 'From Greenland's Icy Mountains, from India's Coral Strand'—very beautiful, stirring and a magnificent tune; but as far as you or I are concerned, who live in Philadelphia or New York, there is one very great defect in that hymn—it does not mention either Philadelphia or New York, and, after all, is not that where your mission and mine lies?

"You ask the average layman what a missionary is. At once he thinks of a man who goes to China—not always a man, usually of a woman. Unlike what is written in Isaiah, he says, 'Here am I, send him.' That is what he usually thinks of as a missionary. Ask him who a missionary is, and he says someone who goes to preach the Gospel to the heathen. He thinks that in order to see the heathen he must use a telescope. A mirror is often useful. The heathen are all about. Where we live, it seems to me, is our world into which the Lord Christ tells us to go. 'Go ye into all the world;' that is your world and my world, and your world and mine are where you and I are living. And the average layman thinks that is the mission of the Church and that is what the clergymen do today. He forgets that when God Almighty saw the church in Jerusalem at ease in Zion in those early days He knew the church was not filling her mission. Stephen was suffered to be stoned to death, and after his death there arose a great persecution and the infant church was scattered abroad and they went everywhere preaching the Word, except the Apostles. They were lay people who went everywhere fulfilling the mission of the church and preaching the good news which had meant real good news to them. That is one reason why, the moment you mention missions, the average layman is not interested. He overlooks our Lord's own definition of missions, which is so perfect, as everything that He said was. How did He define it? 'I am come that men might have life and that they might have it more abundantly.' Wherever He saw men with deficient life, physical, mental or spiritual, He healed them and taught them to pray and gave them the blessed Sacrament and sent them through His Church through all the world, establishing schools, hospitals, churches. Social service, religious education, evangelization—the Church's mission always has been; and where there is not the abundant life, there is the mission of the Church—your mission. Wherever there is lack of an abundant life for the minds of children, there is your mission. Wherever men are dying for lack of

the bread of life which you can receive every single Sunday morning of your life and grow thereby, there is your mission. There is no need of singing 'From Greenland's Icy Mountains;' it is around the corner. Lift up your eyes and look at it!

"Another reason. The command is, 'Go ye into all the world.' Well and good, if he defines what his world is, but he forgets one tremendously important thing—that was not our Lord's first command with regard to His mission. He did not first tell His Apostles to go into all the world and preach. His first command was, 'Lift up your eyes and look on the fields,' and I tell you men and women it was by the guiding of God, the Holy Ghost, that upon this Church came the desire at last to see, and last year, for the first time in the history of this Church, she obeyed literally her Lord's command, lifted up her eyes and looked, and then she wrote in a book what she had seen and that book she puts into your hands and mine that we may see the desperate need of the world and the power of the living Christ to answer that need. 'Lift up your eyes and look;' 'Go ye into all the world,' may have no meaning to most of us, but it does seem to me there must be a compelling need in that first great command.

"We ought to take that *Survey*, I was going to say as we take our Bible. We ought to take it and now that summer is coming, read, mark, learn and inwardly digest the facts there set forth. I wish I had time and you had patience to let me put before you what I have seen of the need of this world at this moment.

"Last summer I was up in northern Massachusetts—Amherst—an exquisite country. I said as much to a layman after the service. He said, 'Mr. Sturgis, you don't know conditions in rural New England.' I said, 'I have lived in New England all my life.' He said, 'I could take you fifteen miles from this college green and into a district of scattered farms three to five miles apart, where the people have for generations been trying to eke out a meager existence out of that barren soil; the men drunk all winter on hard cider, the women worn to the bone with household drudgery, and the girls free to any chance comer along the country road!' It is a condition which is not to be borne; it is intolerable. Massachusetts, not there only, in Rhode Island the same, so the Bishop of Rhode Island tells me. The same thing exists all through the Catskill region in New York. I dare say also in Pennsylvania. What is the matter with our Church? Why is she not

on fire? There is the need for abundant life and no one lifts a finger.

"And then I think of the vast, seething population of our cities—these immigrant peoples that we won't touch, that we will hardly speak to. There is no immigrant problem in this country today. What we Christian men and women make of the immigrant he will be. How we serve him, so he will serve us. As I heard a man say to his companion the other day, 'The trouble with you is that you speak of the immigrant as a foreigner. I speak and think of him as an American.' There is hope in that man.

"I think of the great province of the southwest, containing the greatest States in this Union, and from 35 per cent to 87 per cent of the population unchurched. Why? Because they want it to be? Not at all. They have come from the New England and Middle States because they saw an opportunity in the Southwest which was denied them in New England. The Church allowed them to go and never took a step, and now there is growing up a pagan land. Some day there is going to be a book written called 'Pagan America,' and you and I are holding the pen with which that book is to be written. I wish I could make you see things as I have come to see them in the study of that *Survey*. I wish I could make you lift up your eyes and look. If it would not move you to the depths I don't know what you could do except get an option on six feet of earth. You are no use here in the living Church of the living Christ. But, if having followed that command of the Lord, you have lifted up your eyes and looked on the field, there is only one thing you can do, and that is obey His second command.

"Pray, therefore, the Lord of the Harvest that He will send forth laborers into His harvest and I one of them. Then after prayer comes the active thing. 'Freely you have received, freely give.' And then, only at the very last, 'Go ye into all the world and preach the Gospel to the whole creation.' Life to those dying, courage to those who through fear of death were all their lifetime subject to bondage, the Blessed Body and Blood of Christ to those hungering and dying for life—your world, your home, your neighborhood, your parish. It is your individual task. You are the missionary to your world. Willing, willing in the day of God's power, knowing that you are walking into your work with Christ the Contractor, all powers given unto Him in Heaven and on earth. How manifested? 'Lo, I am with you always.' You go to establish the Kingdom of Him Whose is the Kingdom and the Power and the Glory."

A Favorite Poem

By James Milburn Bennett

Each of us has, or should have, a favorite poem.

The brain-children of our sweet singers of words bring us comfort when the way seems long and the load heavy.

I wonder how many readers of THE CHURCH NEWS have a clipping of a favorite poem put away between the leaves of a Bible or some other book? I am sure many of you have such a poem. Perhaps mother cut it from a newspaper or magazine years ago, and since she has folded her hands it has tender and precious value to you. No doubt you often take it from its resting place between the pages and read it with tear-dimmed eyes while your thoughts are of mother.

THE CHURCH NEWS presents on this page "Between the Lights," a poem that has been a source of help to me in trying hours. I carried a copy of it with me when I went to war-torn Belgium in the first year of the war.

The poem was given to me by a young Virginian, who had found it on the flyleaf of his mother's Bible. He said his mother had copied it with her own hand. He knew nothing about the author.

Americans who were in Belgium soon after the Germans cut their swath of death and destruction experienced an indescribable something that tended to crush their very hearts. It was like an unseen hand of horror. I did not escape that feeling. Night after night I went to bed deeply distressed over what I had seen and heard during the day.

The poem the young Virginian had given me brought solace. I read it in the silence of the night; I read it while the guns boomed; I read it at the end

of the long and hard days. I always felt better afterward. Its very title—"Between the Lights"—reminded me of the time of rest and thought. "A little pause in life," the opening line, told me of the need of stopping and thinking. "Between the sunset and the pale moonrise," I read. What more beautiful time of the day? None, for then we put aside our work; our tasks completed, we are ready to turn our thoughts upward as "the calm gray shadows veil the aching eyes."

"Beloved ones whose earthly toil is over
Draw near as though they lived among
us yet."

Ofttimes I read those lines and my thoughts went back to "the beloved ones."

And so on through every verse the little poem has sadness, promises, comfort and peace in its lines.

Let us look, in closing, at the last verse.

The first line says, "Serve Him in daily work and earnest living."

There I found something to ponder over, and the more I thought of it the better I liked it. Then and there, in the land the Germans had wrecked, I turned my thoughts to "serving Him in earnest living."

"And faith shall lift thee to His sunlit heights," goes the second line.

I was lifted to His heights amid the scenes of suffering and death.

"Then shall a psalm of gladness and thanksgiving

Fill the calm hour that comes between
the lights,"

the last lines told me. As I read the poem in the "calm hour" and a real

psalm of thanksgiving came to me "between the lights."

So, I pass my favorite poem along to you. Perhaps you have one. Will you pass it along? If you will, please send a copy to THE CHURCH NEWS so we can publish it in our effort to "serve Him in daily work."

BETWEEN THE LIGHTS

A little pause in life—while daylight
lingers

Between the sunset and the pale
moonrise;

When daily labor slips from weary
fingers,

And calm, gray shadows veil the aching
eyes.

Old perfumes wander back from fields
of clover

Seen in the light of suns that long
have set;

Beloved ones, whose earthly toil is over
Draw near as though they lived among
us yet.

Old voices call me—through the dusk
returning

I hear the echo of departed feet,

And then I ask with vain and troubled
yearning,

"What is the charm that makes old
things so sweet?"

Must the old joys be evermore with-
holden?

Even their memory keeps me pure
and true;

And yet from out Jerusalem the golden
God speaketh, saying, "I make all
things new."

"Father," I cry, "the old must still be
nearer,

Stifle my love or give me back the
past,

Give me the fair old earth whose paths
are dearer

Than all thy shining streets and man-
sions vast."

Peace! peace! the Lord of earth and
heaven knoweth

The human soul in all its heat and
strife;

Out of His throne no stream of Lethe
floweth,

But the clear river of Eternal Life.

He giveth life, aye, life in all its sweet-
ness,

Old loves, old sunny scenes will He
restore,

Only the curse of sin and incompleteness
Shall taint thine earth and vex thine
heart no more.

Serve Him in daily work and earnest
living

And faith shall lift thee to His sunlit
heights;

Then shall a psalm of gladness and
thanksgiving

Fill the calm hour that comes between
the lights.

—Sarah Doudney.

Cyrus Townsend Brady

IN MEMORIAM

His tryst with conscience kept this cavalier
Of truth, and scorned the flatterer's armor, lies.
His honest lance, to praise or criticize,
He swung uncared of the cavalier's sneer.
Yet like a brook whose hidden murmurs cheer
The summer-laden day with cool surmise,
So from its native seat, by mirthful eyes
Foretold, his bubbling wit proved kindness near.

Dear Brady, strong, impulsive, loyal friend,
At heart a poet, masterful in speech,
Bold to conceive, unweary to fulfil;
May this my trembling censer's fume ascend
Whither our lamentations must not reach,
And blend with Christ's "Well done, nor fear thou ill."

—Edward Henry Eckel in *The Living Church*.

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Camping! How that word arouses within a real red-blooded boy all the prehistoric instincts for the great out-of-doors—the smell of the woods, the magic of the campfire, and the mysterious sounds of the night!

Camping gives to a boy that self-reliance which is so essential in the making of a life, that faith in others which is the foundation of society; that spirit of altruism which makes him want to be of service to others; that consciousness of God as evidenced in His handiwork, and a spirit of reverence for things sacred and eternal, which is the basis of morality.

LOCATION

Camp Bonsall is delightfully located in the hills, 420 feet above the Chester Valley, near Downingtown, Pa.

The refreshing breezes, the beautiful and cooling woods, the gorgeous sunsets, the good fellowship, the wholesome food, the sports and games, and the educational program and conferences cannot fail to impress a boy and contribute to the development of manly, sturdy and unselfish character which will reinforce and strengthen his power of leadership.

EQUIPMENT

The boys will be quartered in tent bungalows having board floors and comfortable cots. No matter how stormy the weather these bungalows are dry inside. Built on the brow of the hill overlooking Downingtown is a large dining hall, accommodating two hundred. Included in the equipment is a club house, which contains a piano, library, open fire-place and games. The bath house is equipped with modern showers and hot and cold water.

LEADERSHIP

This camp is one of the features of the Advance Program of the Brotherhood, and Field Secretary Gordon Reese will be Camp Director. He has had experience with some of the best camps in the East, covering a number of seasons. The Conference Leaders will also be men who are outstanding figures in their various lines and who understand boy-life. Each bungalow will be in charge of a leader especially selected from young men of unquestionable character and moral leadership, many of whom are college men of culture and refinement.

DAILY PROGRAM

The daily program, beginning at 6.30 in the morning, will consist of: setting-up exercises, a plunge in the outdoor swimming pool, the morning watch with Bible reading, breakfast, then Bible study, a brief conference, a few minutes of exercise in the open, nature study, drill in the mid-forenoon, followed at

10.45 by a conference lasting for one hour.

At noon, prayers for missions will be read, then dinner and a brief rest, after which at 1.45 and for the remainder of the afternoon recreation, including swimming, tennis, volley ball, and the like, will be had.

An interesting feature will be the striking of the Colors, the boys gathering around the great flag pole on the summit of the hill.

After supper a brief vesper service and during the remainder of daylight, campus games. At eight o'clock the camp fire with special inspirational events, tattoo at 9.30, and at ten lights out.

SPECIAL EVENTS

Special events will be: the opening reception night, at which Mr. Bonsall, Mr. Shelby and others will be present; a Celebration of the Holy Communion at seven o'clock on Friday, Sunday and the following Thursday mornings. There will be a marshmallow toast, camp fires, stunt night, military day, vocational conference, and a closing banquet in the dining hall.

WHO MAY GO

Any Church boy between fifteen and twenty-one years may go.

EXPENSES

Twelve dollars will cover the registration, room and board for the entire period. Registration card, together with the fee, should be in the hands of the camp secretary, Charles Cain, Church House, Twelfth and Walnut streets, Philadelphia, Pa., not later than July 1st.

News of the Brotherhood

The Brotherhood in Philadelphia, both Senior and Junior members, will make a pilgrimage to Valley Forge, Saturday, June 5th, for what is known as their annual spring meeting. While the program is still in formative state, it can be said that it will be most interesting and will, of course, include a patriotic note. The spring meeting of the Brotherhood is always one of the best held during the year, and has become a time-honored custom.

Mr. Edward R. Longstreth, a Brotherhood leader of Philadelphia, is chairman of a committee of the Assembly which acts as a Bureau of Speakers for particular occasions that arise throughout the Diocese. A rector, a Bible class,

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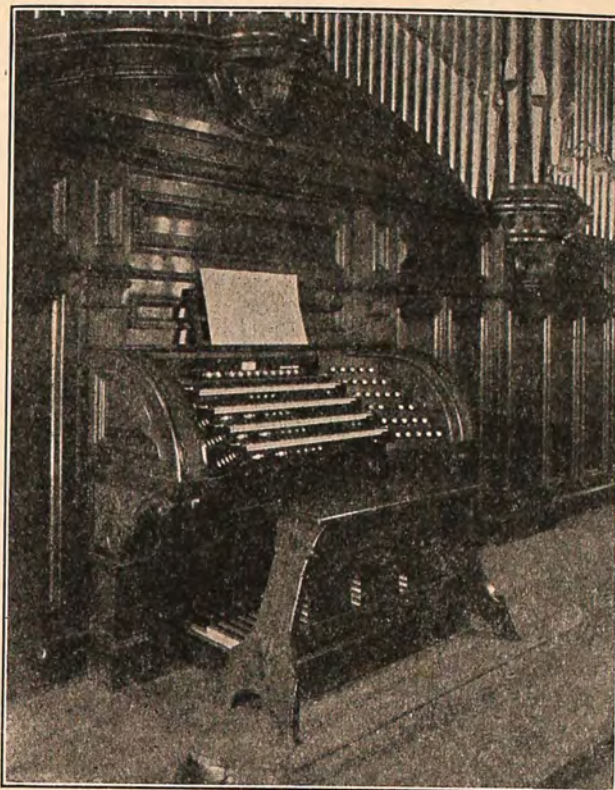
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leader or a director of some Chapter desiring a speaker on a particular occasion applies to any officer of the Assembly, who refers him to Mr. Longstreth. Already the plan has helped greatly in securing profitable speakers with messages peculiarly adapted to the groups to which they were assigned.

The Junior Assembly of the Brotherhood, composed of the older boys in the Diocese of Pennsylvania, embraces chapters in thirty parishes. There are about 300 members, the largest number in many years. Their recent meeting in St. Mary's Parish House in West Philadelphia was so well attended that additional chairs were brought in. Many boys took part in the conference on Junior work, led by John C. Roak, of St. Simeon's, vice-president of the Junior Assembly. Mr. Randall, president, presided at the meeting, and the rector of St. Mary's, the Rev. J. A. Richardson, briefly and cordially welcomed the boys and led them in their opening and closing devotions.

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In Memoriam

For all the saints, who from their labors rest,
 Who Thee by faith before the world confessed.
 Thy Name, O Jesu, be forever blest.
 Alleluia.

Malcolm Augustus Shipley

Minute adopted by the Rector and Vestry of Calvary Church, Germantown, on February 27, 1920:

In the death, on January 28, 1920, of Malcolm Augustus Shipley, this parish has suffered an irreparable loss. For twenty-four years he served as a vestryman of Calvary Church with undeviating devotion, and for many years represented this parish in the Diocesan Convention with conscientious intelligence.

A churchman, not alone in name, but with rare and unusual knowledge of the Church's claims and teaching, especially of Canonical Law, by which the vestry was often guided, it might be truly said that his Christian belief was in all things the guiding principle of his life. His greatest joy was that his only son had given himself to the Sacred Ministry, his daily duties were performed as in the fear of the Lord, and his regular and devout attendance on the Holy Communion manifested his unfaltering trust in God.

His family life, to those who knew him intimately, was but the outward expression of his consecration to Christ.

A perfect husband, a loving father, a staunch friend, and, above all, a true Christian, he will be missed greatly by all who knew him. He has indeed won, through his beautiful life, "a safe lodging and a holy rest and peace at the last."

FRANKLIN S. MOORE, *Rector.*

WILLIAM CHURCHILL HOUSTON,
Secretary of the Vestry.

Mr. William Tardif

On Easter Day Mr. William Tardif, for many years the rector's warden of the Church of the Good Shepherd, entered into eternal rest. At a meeting of the vestry, held April 6th, a minute of sympathy was unanimously adopted.

Mr. Tardif and the late Joseph M. Christian were the co-founders of the Good Shepherd Church school and parish. The latter was admitted into union with the Convention in 1869. He served faithfully in the parish as teacher, as secretary and accounting warden of the vestry, and until the end of his life he held the honored position of rector's warden. For many years he represented the parish as a delegate to the Convention of the Diocese. The severe winter, he regretted, hindered him from attending public worship regularly, which he loved to do, but the calm weather of Palm Sunday permitted him to attend for the last time. He had passed his eighty-sixth year.

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GIRLS' FRIENDLY SOCIETY

A number of the Girls' Friendly Society branches in the Diocese have followed the suggestion of the Central Executive Committee and celebrated Festival Week by giving the "Pageant of Girlhood," which consists of a series of tableaux, illustrating girlhood in the past and girlhood in the present. The girls of the past were those distinguished for some great or noble quality, those of today the type of girl who may represent in her own life the same virtue.

The central idea in Festival Week is the extension of the Girls' Friendly Society and all for which it stands—Purity, Friendship, Service, Prayer. The most effective way of doing this is to send out extension secretaries all over the country. During 1918 and 1919 a grant from the War Commission of the Church enabled the society to employ three secretaries, with splendid results, particularly in Texas, where there was great opportunity for work with girls. This work must be continued, and until the Nation-Wide Campaign apportionments are made, the society must raise the funds to support these secretaries and pay their traveling expenses.

At the Festival Week Pageant each person connected with a branch is asked to contribute at least five cents towards the Extension work. But, in addition to

any financial results, the pageant gives an opportunity of showing the parish just what the Girls' Friendly Society is and for what its stands.

ST. MARTHA'S AUXILIARY**Inspection of the House Follows Annual Meeting and Election of Officers**

St. Martha's Auxiliary held its annual meeting with election of officers, at St. Martha's House, Eighth Street and Snyder Avenue, on Thursday afternoon, April 22d. Tea, supplied by the auxiliary, followed an inspection of the house.

The auxiliary, formed soon after St. Martha's Settlement House was instituted, does not aspire to be a governing body in St. Martha's House, but to be simply what its name implies—a help to the house under the deaconess in charge, through its many committees. Eighty new members have recently been admitted. The members of the auxiliary were interested to visit the kindergarten, a bright, many-windowed room, where children of many nationalities, under a young, devoted teacher, are becoming intelligent little Americans, to climb to another floor, where another capable teacher was drilling a group of boys, all clean, courteous and interested, but needing gymnasium shoes; to in-

spect the dispensary, the library, the roof garden, the domestic science kitchen, the basement, where rhythmic dancing lessons were changing anemic little girls into rosy ones; the assembly room, where donated clothing is sold to needy mothers each month if a sufficient supply of second-hand garments is received; and, finally, to the chapel, the one quiet spot in this beehive of activity but the real center of the house, from which all its influences emanate.

St. Martha's House is twenty minutes by trolley from the center of the city, and amply repays a visit from any one unfortunate enough not to know the house.

Let them ask for Deaconess Colesbury or for Mrs. Fowler, her assistant, and they will return home with a new inspiration, and the feeling that their own energies must be expended in one of a hundred ways for the benefit of this splendidly useful Church settlement.

As this need for settlements is as great as ever, and longer existence means larger activities and expense, it is hoped many will heed this call from St. Martha's House.

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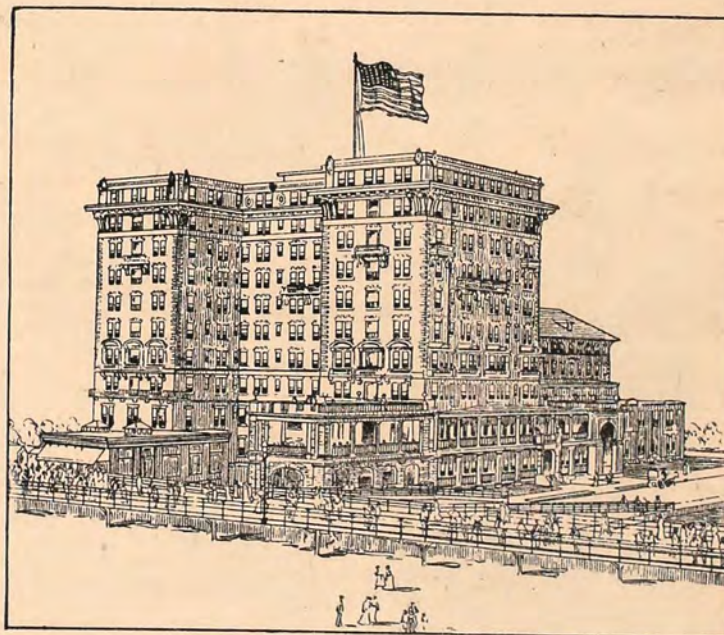
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